

A HANDBOOK FOR RECONSTRUCTING 16TH CENTURY LUTHERAN MASSES

BY

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1. Introduction

The primary service in the Lutheran church following the Reformation was the communion service. This service was typically called the Mass, as it had been before the Reformation, but could also be called the *Hauptgottesdienst*, commonly called the “Divine Service” in modern Lutheran churches. Much research has been done in the area of Lutheran church music in the early Reformation, but most has focused on vernacular hymnody and polyphonic choral and instrumental music, even though the Mass retained much of the Latin plainchant in use before the reformation. The sources of Lutheran plainchant from the 16th century have generally been ignored, likely because scholarship has tended to focus on that which was new and different. Most of this repertory of Lutheran plainchant is unknown today. To have a full understanding of how the Lutheran church conducted worship in the 16th century, it is necessary to understand the role of plainchant.

This study walks the reader through the steps and resources necessary to reconstruct a monophonic Lutheran Mass as it might have been celebrated on a particular date in a specific location within the first 100 years of the Lutheran church in Germany. This includes all of the parts of the Mass sung by the choir – the ordinaries (Kyrie, Gloria, Credo, etc.) and the propers (introit, alleluia, sequence, etc.). It also includes all of the various liturgical parts for the clergy – prayers, simple responses, readings, etc. Lastly, it includes hymns sung by the congregation and choir. This study does not include polyphonic choral or instrumental music, modern English versions of chant and hymnody, or the daily prayer offices of Matins and Vespers (though a similar study of those would be useful).

The Structure of the 16th Century Lutheran Mass

With minor regional variations, the early Lutheran Mass took the following form:

Table 1.1. The Mass order in the early Lutheran church

Chant	Performer
Preparatory Prayers or Hymn	Clergy, Choir or Congregation
Introit, Psalm, or Hymn	Choir or Congregation
Kyrie	Choir
Gloria	Choir
Salutation	Clergy and Choir
Collect <i>de tempore</i>	Clergy
Epistle	Clergy
Gradual, Alleluia, Psalm, or Hymn <i>de tempore</i>	Choir and/or Congregation
Sequence (during certain seasons)	Choir
Gospel	Clergy
Credo and/or <i>Wir gläuben</i> (German creedal hymn)	Choir and/or Congregation
Pulpit Hymn	Choir and Congregation
Exhortation to communicants	Clergy
Preface	Clergy/Choir
Sanctus	Choir
Our Father (Lord's Prayer)	Clergy
Words of Institution (<i>Verba institutionis</i>)	Clergy
Agnus Dei	Choir
Hymns, Psalms, and other chants during distribution	Choir and Congregation
Post-Communion Collect	Clergy
Benediction	Clergy
Closing Hymn	Choir and Congregation

Aside from the sermon and the exhortation to the communicants, the entire service was chanted.

This included the readings, prayers, and words of institution, which are typically spoken in modern Lutheran churches.

A few parts of the liturgy were the same each week, but most chants were specific to the liturgical day or season. These parts are traditionally called *Propers*, and include the introit, gradual, alleluia, and sequence for the choir, and the collect *de tempore*, Epistle, Gospel, and Proper Preface for the Clergy. The *Ordinaries* are the parts of the Mass where the text always remains the same, and include the Kyrie, Gloria, Credo, Sanctus and Agnus Dei for the choir. Although the text remains the same, the ordinaries usually had many musical settings that were

assigned to specific days and seasons of the church year. Many of the chants for the clergy remained the same from week to week. The vernacular hymns were usually proper to each Mass; however, in some locations the opening, pulpit, distribution, and closing hymns were the same at every service. To add to the complexity, these chants could vary in musical and textual content and liturgical assignment depending upon date and location. In order to reconstruct a 16th century Lutheran Mass, one must choose a specific date, location, and liturgical occasion. Only then can one proceed to find the resources suitable for reconstructing a Mass from the period.

The Various Types of Resources Used and Organization of the Study

Several types of resources are available that document the music and liturgy of 16th century Lutheran Masses. Abundant church orders, agendas, and visitations survive documenting the liturgical practices of particular German territories during specific time periods. We also have a handful of printed collections of Latin and German chants for the liturgy that were circulated to varying degrees during the 16th century. Additionally, many hymnbooks, some for the laity's devotional use and others for choir use, survive from the period. Together, these resources allow one to piece together a reconstruction of a fully chanted Lutheran Mass as it might have been celebrated at a particular date and location in 16th century Germany.

The main body of the handbook is divided into three chapters. Chapter 2 discusses church orders and agendas: sources that list items included in the Mass for a given city. Much work on this topic has already been done, especially by Herl in his book cited above, therefore chapter 2 points to his research and lists of sources. Chapter 2 also discusses print collections and internet sources for locating church orders.

Chapter 3 contains the bulk of new research, discussing the printed collections of chants for the Mass from the first hundred years of the Reformation in Germany. There are six main sources that are discussed in depth: Johann Spangenberg's *Cantiones ecclesiasticae latinae / Kirchengesenge Deudtsch* (1545), Lucas Lossius's *Psalmodia, hoc est cantica sacra* (1553, 61, 69, 79, 80, & 95), Johann Keuchenthal's *KirchenGesenge Latinisch vnd Deudsch* (1573), Franz Eler's *Cantica Sacra* (1588), Matthäus Ludecus's *Missale, hoc est cantica, preces, et lectiones sacrae* (1589), and the *Cantica sacra* for use at Magdeburg cathedral published by Bezelius (1613). Following these primary sources is a cursory discussion of the possibility of using the modern sources of monophonic chant, specifically the *Handbuch der deutschen evangelischen Kirchenmusik*, vol. 1, part 1 by Konrad Ameln and the *Liber Usualis*.

Chapter 4 discusses sources and usage of vernacular hymns. Like chapter 2, much work has already been published on this topic. The main source that contains the corpus of hymns sung in the 16th century is the *Babstsche Gesangbuch* of 1545, and is therefore discussed in great detail. There are also a few modern critical editions of hymnody.

Chapter 5 contains a summary, organized according to each part of the Mass, and listing each primary and modern source that contains material for each part. Following the summary are two case studies, one from each end of the period in question. These studies include all of the chant materials necessary to perform a reconstructed Mass from the period.

At the end are three appendixes. Appendix 1 lists all of the assignments for the Propers and Ordinaries from the service books discussed in chapter 3. Appendix 2 compares the various hymn indexes from both church orders and service books. Appendix 3 is a guide for reading the musical notation in the 16th century chant books.

Uses for this Study

The objective of this handbook is to demonstrate how to reconstruct a Lutheran Mass from the first hundred years of the reformation for a particular occasion and location. However, there are several other possible uses for this study. For instance, a wealth of polyphonic choral and instrumental liturgical music survives from this period. Among this music are elaborate settings of the chants of the Mass or polyphonic settings of hymn stanzas that the choir would sing in alternation with the congregation. It would be possible to substitute these polyphonic settings for the plainchant used in this handbook, thereby placing the great polyphonic music into its original liturgical context.

This study may also be used to inform modern Lutheran liturgical practice. Whether in whole or in part, Lutheran church musicians and clergy could use this as a model for having a church service as it might have been celebrated in the 16th century. Such an endeavor would be instructive for Lutheran clergy and laity alike. Many of the 16th century Lutheran hymns are available in modern hymnals, and many of the chants for the clergy can easily be translated into English if necessary. Lastly, liturgical scholars may wish to examine the charts in the appendixes to compare the lectionary and texts of the Propers with current usage.

2. Church Orders

The first resource that one should use to reconstruct a liturgy is the German church orders or *Kirchenordnungen*. These church orders are documents with regulations governing the various churches of a particular territory and are distinct from printed service books, which are the collections of liturgical chant discussed in chapter 3. Church orders became necessary as each territory broke away from the Roman Catholic Church and ecclesiastical authority shifted from the Catholic bishops to the German rulers. It is important to understand that these are governmental documents, as the separation between church and state as is commonly known in the United States and other countries was unknown to 16th century Germany.

Hundreds of church orders exist from the early Reformation period, and their contents vary greatly. Some church orders were set quite early on and were used throughout the 17th century, but other church orders were revised with greater regularity. These primary sources come in various forms. The first type is the agendas, which contain prescriptive church orders – government mandates of how the churches in a region were to conduct worship. These orders could be quite extensive and covered many subjects, from the order of Mass and its ceremonies, to church doctrine. Other types include descriptive documents such as ecclesiastical visitations by governing officials. These documents are descriptions of church practices from government representatives making reports from official visits. However, while some information in these visitations can be helpful by describing musical practices of services, one must sort through excessive amounts of unrelated material in order to find it.

There are several reasons for using the church orders as the first primary source for reconstructing the Mass. First, the church orders are the most numerous of the various types of

primary sources. Because there are so many, this will be the easiest way to find material by city and date, especially if such specificity is important to the nature of the reconstruction. Second, most church orders will provide the framework for the Mass and indicate which parts are in Latin and which are in German. Some orders will include more specific material including musical examples and others will include much less.

Starting with Secondary Sources

An excellent place to begin looking at church orders is Joseph Herl's book *Worship Wars in Early Lutheranism: Choir, Congregation, and Three Centuries of Conflict*.¹ Though the thesis of Herl's book has to do with choral versus congregational singing, he provides broad-ranging information regarding the contents of the church orders. Within the body of his text, Herl gives an excellent overview of the church orders and what they contain, discusses congregational hymnals, and provides information on performance practice, especially regarding congregational versus choral hymn singing. While this information is helpful in understanding the broad context of worship practice in 16th century Germany, reconstructing a liturgy requires detailed information from a specific church order. For this, much information can be gleaned from Herl's appendixes and bibliographies.

As previously mentioned, some territories reprinted church orders or replaced existing orders with new church orders. In Herl's third appendix², he provides a list of cities that have church orders published multiple times. While he published this table for the purpose of explaining which orders he chose to omit in his survey, it is helpful for us to know how many times church orders were republished in a given city.

¹ Joseph Herl, *Worship Wars in Early Lutheranism: Choir, Congregation, and Three Centuries of Conflict* (New York: Oxford University Press, 2004).

² Herl, 206-207.

Herl's fourth appendix is the most useful appendix for the purposes of finding the basic information required to reconstruct liturgies. In this appendix, Herl provides a 22-page chart comparing the orders of the Mass in 172 various church orders ranging from 1523 through 1747.³ In this chart, Herl lists the various parts of the Mass and indicates whether the church order specifies that it be sung in German, Latin, or both; if it is to be spoken; or if the order explicitly forbids a part of the Mass (such as the elevation of the elements at communion). Herl also indicates whether certain parts are to be sung by the choir or congregation, and he provides a special rubric for the Agnus Dei, indicating whether it is to be sung before distribution, after communion or during communion.

The information in Herl's chart is an excellent starting place. It can help the reader know which church orders exist from various times and locations, and can provide a rough outline for the order of Mass in a particular city. If one is in a rush, it is certainly possible to use a column from his chart to outline the order of Mass for a liturgical reconstruction. The problem with this approach is that it may fail to give important information that can be found by reading the church order itself. Because of the sheer scope of Herl's chart, some information is necessarily generic. For instance, Herl has one row in his chart devoted to "gradual, alleluia, or psalm." Simply knowing if the church order specifies this portion in Latin or German, and for the choir or congregation, does not indicate which of these three items are listed in the church order. Sometimes church orders are quite specific in this regard. Similarly, some church orders will order the various parts of the service in a slightly different manner. Usually these are not major changes, for instance placing hymns in unusual places or placing the Credo after the sermon. This is information that is necessarily omitted by codifying the information into a chart.

³ Herl, 217-245.

It is clear that looking directly at the church orders is a necessary step in reconstructing the Mass order. Again, Herl's book provides an excellent resource, particularly in Part 1 of his bibliography.⁴ Here, Herl provides full bibliographic citations for each church order, agenda, and visitation. Herl arranged the bibliography city, listing each item chronologically below. He indicates whether the document is in print or manuscript form, the type of document (agenda, visitation, etc.), the type of location (city church, hospital chapel, etc.), and whether the document has been printed in more recent collections of German church orders. It is impossible to overestimate the convenience of this resource. While there may be other church orders sitting in German basements waiting to be found, Herl's bibliography is a monumental list. His book makes the process of finding a church order for the sake of reconstructing the liturgy of a particular location a much easier task.

Where to Find the Primary Sources for Church Orders

There are two principal sources for modern editions of the church orders. The older and smaller collection was edited by Aemilius Ludwig Richter, and was printed in Weimar (1846), under the title *Die evangelischen Kirchenordnungen des sechzehnten Jahrhunderts*.⁵ Richter's 400-page collection is a modern text edition of 75 orders from 1523 through 1542. While many of the orders are for Lutheran churches, Richter also includes orders by Zwingli and French Calvinists as well. Richter's collection is readily available in many academic libraries and as a free download from Google Books.

Some of the Richter's orders include detailed descriptions of how the Mass should be celebrated. Unfortunately, Richter never includes music to accompany the portions of the Mass

⁴ Herl, 281-317.

⁵ Aemilius Ludwig Richter, ed., *Die evangelischen Kirchenordnungen des sechzehnten Jahrhunderts*. (Weimar, 1864). – www.books.google.com

that include full text. For instance, many orders include the full Latin or German text for the salutation, but even if the original church order included the musical setting, Richter does not include it in his reprint. This is quite unfortunate, because these simpler parts of the Mass are not contained in many of the Lutheran chant collections of the 16th century.

The second principal source is *Die evangelischen Kirchenordnungen des XVI. Jahrhunderts* edited by Emil Sehling.⁶ This collection, published in the early 20th century, contains 15 volumes of 400-800 pages each and is the chief collection of church orders, agendas, and visitations from the early Lutheran church. This source is also available both in academic libraries and online through the Internet Archive website (www.archive.org). Like Richter's reprint, Sehling's does not include any printed music.

In addition to the printed resources, many church orders – including previously unpublished orders – are now available online via digital scans of original sources. It is not possible to include a comprehensive list of these sources, especially since new documents are being uploaded on a daily basis. It is possible to find many of the sources in Herl's bibliography simply by searching the Zentrales Verzeichnis Digitalisierter Drucke (hereafter ZVDD),⁷ a landing site for many German libraries that are providing free digital downloads of their rare books.

The lack of printed music in these sources can be shown in their printings of Luther's *Deutsche Messe* of 1526. Both Richter⁸ and Sehling⁹ print Luther's *Deutsche Messe*, but neither include musical notation of any kind in the church order. In contrast, a copy of Michael Lotther's original print from 1526 is available online courtesy of the Universitäts- und Landesbibliotheken

⁶ Emil Sehling, ed., *Die evangelischen Kirchenordnungen des XVI. Jahrhunderts*. 15 vols. (Leipzig: O. R. Reisland, 1902-13).

⁷ www.zvdd.de.

⁸ Richter, 35-40.

⁹ Sehling, vol. 1, 10-16.

Sachsen-Anhalt through the ZVDD website. Of the 47 pages of printed material, 28 include musical notation. The musical content of the *Deutsche Messe* includes instructions with examples for chanting the Epistle and Gospel in German along with the German *Verba institutionis* and Sanctus. This is why it is important to seek out the original sources of the church orders.

3. Printed Service Books

The printed service books are distinct from the church orders. While the church orders prescribe the order of service, the service books actually contain the text and music and assign them to a particular Sunday or feast day. There were six collections of liturgical chants for the Mass printed in Germany during the first hundred years of the Reformation.

Johann Spangenberg. *Cantiones ecclesiasticae latinae / Kirchengesang Deudtsch auff die Sontage vnnd furnemliche Feste durches gantze Jar*. Magdeburg: Michael Lotther, 1545

Lucas Lossius. *Psalmodia, hoc est, Cantica Sacra veteris ecclesiae selecta*.

Nuremberg: Gabriel Hayn, 1553.

Wittenberg: Georg Rhau, 1561.

Wittenberg: Johann Schwertelius, 1569.

Wittenberg: Antonius Schön, 1579.

Wittenberg: Anton Schöne, 1580.

Wittenberg: Zacharias Lehmann, 1595.

Johannes Keuchenthal. *Kirchengesenge Lateinisch und Deudsch*. Wittenberg: Lorentz Schwenck, 1573.

Franz Eler. *Cantica Sacra, partim ex sacris literis desvmta, partim ab orthodoxis patribvs, et piis ecclesiae doctoribvs composite / Psalmi D. Martini Lytheri & Aaliorum ejus seculi Psalmistarum itidem Modis applicati*. Hamburg: Jacobus Wolff, 1588.

Matthäus Ludecus. *Missale, hoc est Cantica, preces, et lectiones sacrae quae ad missam officium, ex pio primaevae ecclesiae instituto in templis Christianorum, cantari usitate solent*. Wittenberg, 1589.

Cantica sacra, quo ordine et melodiis, per totius anni curriculum, in matutinis et vespertinis, itemque intermediis precibus cantari solent, una cum lectionibus et precationibus in unum volume congesta pro S. 12etropolitan. Magdeburg: Bezelius, 1613.

These six service books fall into two main categories: missals and choir books. Choir books contain only the parts of the Mass (or prayer office) that the choir sings. In the Mass, these are the Ordinaries (Kyrie, Gloria, Credo, Sanctus, and Agnus Dei) and the Propers that the choir sings (the introit, gradual, alleluia, and sequence). Lossius's *Psalmodia* and Eler's *Cantica Sacra* are both choir books, containing the previously mentioned portions of the Mass along with the choir chants for Matins, Vespers, and sometimes Compline. missals contain all of the parts

necessary to celebrate a Mass, and serve as a composite of the books used by the choir, priest, and deacons. In addition to the Mass materials included in the choir book, missals include collects and other prayers, readings, chants for celebrating Holy Communion, and the Benediction. Spangenberg, Keuchenthal, Ludecus are Lutheran missals; the *Cantica Sacra* from 1613 Magdeburg contains missal items, but also includes all of the Propers and Ordinaries for the daily prayer offices. Detailed information about contents of these six volumes is described in below and the usage of their inventories can be compared in Appendix 1.

In addition to the main sources, there are several other peripheral sources that will not be given the same attention in this study, but may be useful in reconstructing early Lutheran Masses. Niels Jespersen's *Graduale* was published in Copenhagen in 1573 and represented a Danish volume that was influenced by earlier printed German sources. Although this volume contains Latin chant along with various chorales and chants translated into Danish, I have chosen not to include this as a main source, because it is not a German Lutheran source. Another helpful useful volume is the *Christliche Psalmen, Lieder und Kirchengesenge* by Nikolaus Selnecker, published in Leipzig, 1587. This collection is referenced by both Joseph Herl¹ and Robin Leaver² as a service book that requires further research. However a closer examination suggests this volume functions more as a hymn book rather than as a service book.

There are also several modern collections of liturgical chant that may be consulted when reconstructing Lutheran liturgies. These are the *Handbuch der deutschen evangelischen Kirchenmusik* vol. 1,1 (hereafter *HDKM I,1*) by Konrad Ameln, published in 1941, and the various collections of Latin chant published by the Roman Catholic Church such as the *Liber*

¹ Joseph Herl, *Worship Wars in Early Lutheranism: Choir, Congregation, and Three Centuries of Conflict* (New York: Oxford University Press, 2004), 104.

² Robin Leaver, *Luther's Liturgical Music: Principles and Implications* (Grand Rapids, Mich.: William B. Eerdmans Pub. Co., 2007), 222.

Usualis, *Missale Romanum*, and *Graduale Romanum*. While these sources may be more convenient than consulting 16th century sources, they often present significant problems when trying to reconstruct an historically accurate Lutheran mass – this is especially true of the Roman sources. The benefits and drawbacks of using these sources are discussed at the end of this chapter.

Johann Spangenberg: *Cantiones ecclesiastice* / *Kirchengesenge Deudtsch*, 1545

History

The first published German Lutheran service book is the *Cantiones ecclesiasticae latinae* / *Kirchengesang Deutsch auff die Sontage vnnd furnemliche Feste durches gantze Jar.* by Johann Spangenberg, published in Magdeburg by Michael Lotther in 1545 (hereafter *Spangenberg 1545*). Johann Spangenberg was born in Hardeggen, Hanover in 1484. Having studied music, theology and philosophy, he became the first Lutheran pastor in his hometown in 1521. In 1524 he moved to Nordhausen, and during his 22-year tenure he introduced a new church order, likely resulting in the publication of *Spangenberg 1545*. In 1546 he was made pastor in Eisleben and superintended for the duchy of Mansfeld, where he died in 1550.

Spangenberg 1545 is distinct from later volumes because it was the only printed collection of liturgical chant published within Luther's lifetime. Robin Leaver suggests that Spangenberg may have tried to get the book published in Wittenberg, but that it was eventually published in Magdeburg because the Wittenberg publisher Georg Rhau was overloaded with projects at that time. He also notes that Lotther was less experienced in publishing music than

Rhau.³ This may partially explain why Spangenberg's volume is text heavy, dedicating much more space to unset collect, epistle and Gospel texts than chants and chorales.

Editions and Availability

Spangenberg 1545 appeared in two slightly different printings, although they are so similar that it would make little or no difference when using this volume for practical purposes. This volume is not currently available online in digital format; there is a pending facsimile edition with an introduction by Robin Leaver to be published by Olms. Unfortunately, this edition has not yet gone into print due to a lack of pre-orders. Presently, the easiest way to obtain a copy is to order microfilm via interlibrary loan. The Sibley Music Library of the Eastman School of Music owns a copy of the microfilm containing both printings – this library is usually quite agreeable to loan the microfilm to another academic institution. It is also possible to order a copy through European Register of Microform and Digital Masters (www.eromm.org). Finally, there are original print copies available in rare book collections throughout Europe and the United States.⁴

Organization and Content

Spangenberg 1545 is essentially two books bound into a single volume. The first half, the *Cantiones ecclesiasticae*, contains chants and other service material, including collects, Epistles and Gospels, for the Lutheran Mass in Latin. The second half, the *Kirchengesenge Deudtsch*, contains parallel material in German. Thus, this book is a missal – the materials necessary for the clergy to conduct the Mass.

³ Leaver, 215.

⁴ In the United States: Newberry Library, Chicago, IL; University of Michigan, Ann Arbor; Lutheran Theological Seminary at Philadelphia, PA; and University of California, Riverside.

The word *cantiones* (songs) in Spangenberg's title is somewhat misleading considering that just a quarter of the book contains musical notation. The overwhelming majority of the book contains items that are not set musically. Spangenberg only includes Propers set to music for 20 of the 78 liturgical days in the collection. With the exception of the Feast of the Circumcision, none of the remaining 58 feasts contain a rubric indicating that a musical Proper should be used from elsewhere.

Here are three possibilities why Spangenberg might have chosen to have many unset Propers. First, Spangenberg may not have had time to set all of the musical Propers and was providing an example for the first day of each liturgical season, after which the reader could insert the same Propers with music from a pre-Reformation chant book. Second, Spangenberg may have intended the reader to repeat the chants provided throughout the rest of the liturgical season. On fol. 67r of *Kirchengesenge Deudtsch*, Spangenberg titles a collect "Vom Sontage Septuagesima bis in die Fasten," or "From Septuagesima Sunday until Lent." This would suggest that certain Propers may be repeated throughout the entire season where Spangenberg only includes a Proper of that type on the first Sunday. Third, perhaps the reader was expected to substitute vernacular hymns, psalms, and paraphrases of the liturgy on days when no Latin Propers are provided. This is supported by several church orders bearing suggestions for hymns to replace introits and graduals; many of these lists assign Latin Propers to the very feasts where *Spangenberg 1545* includes them.

Spangenberg, writes in his preface: "Not that anyone be bound just to these songbooks—for it is possible to take also several other introits, alleluias, and pure songs from the songbooks—but rather that in the external ceremonies, as in singing, reading, and so on, similar

identity may be maintained so far as opportunity occurs for every church.”⁵ It is therefore most appropriate to view this book as a guide for how to maintain chant in the church rather than a detailed and prescriptive order.

Navigating *Spangenberg 1545* is not as straightforward as it might seem. The volume is organized as one would expect from the *de tempore* section of a missal. (The *de tempore* section contains the primary feasts of Christ and the Sundays of the church year.) However, Spangenberg adds in a few of the more prominent *Sanctoral* feasts, placing them roughly where they would fall in relation to the Sundays of the church year. Table 3.1 compares the order of the Sundays and Feasts contained in both *Cantiones ecclesiasticae* and *Kirchengesenge Deudtsch*.

Table 3.1. Comparison of Sundays and Feasts in *Spangenberg 1545*

<i>Cantiones ecclesiasticae</i>	<i>Kirchengesenge Deudtsch</i>
Opening Chants and Prayers	Opening Chants and Prayers
4 Sundays in Advent	4 Sundays in Advent
3 Masses for Christmas	3 Masses for Christmas
St. Stephen	St. Stephen
St. John, Evangelist	St. John, Evangelist
Sunday within the Octave of the Nativity	Sunday after Christmas
Circumcision	New Year's Day
Epiphany	Epiphany
4 Sundays after Epiphany	5 Sundays after Epiphany
Purification of Mary	Purification of Mary
Septuagesima through Judica	Septuagesima through Judica
Annunciation to Mary	Annunciation to Mary
Palmarum	Palmarum
3 Days of Easter	3 Days of Easter
Quasimodogeniti through Vocem Jocunditatis	Quasimodogeniti through Vocem Jocunditatis
Ascension	Ascension
Exaudi	Exaudi
3 Days of Pentecost	3 Days of Pentecost
Trinity	Trinity
Trinity I and II	Trinity I and II
Nativity of John the Baptist	Nativity of John the Baptist
Trinity III	Trinity III
Visitation of Mary	Visitation of Mary

⁵ Jonathan Mehrings Wessler, “An Examination of the Relationship Between Johann Spangenberg’s *Cantiones Ecclesiasticae/Kirchengesenge Deudtsch* and Martin Luther’s *Formula Missae et Communionis* and *Deutsche Messe*” (Doctoral Essay, Eastman School of Music, 2011), 98.

Trinity IV through XVI “De Angelis” ⁶	Trinity IV through XVI “Von den Engeln”
Trinity XVII through XXV	Trinity XVII through XXVI
Common of Apostles	Common of Apostles

Spangenberg includes a fifth Sunday after Epiphany and a twenty-sixth Sunday after Trinity in the *Kirchengesenge Deudtsch* that he does not include in the *Cantiones ecclesiasticae*. It is not clear why he would choose to omit these Sundays in the Latin section.

After the Propers for the Sundays and Feasts of the church year, Spangenberg includes an appendix of other useful chants in both the Latin and German sections.

Table 3.2. Comparison of appendix materials in *Spangenberg 1545*

<i>Cantiones ecclesiasticae</i>	<i>Kirchengesenge Deudtsch</i>
	Kom heiliger Geist (trans. Of the Latin chant)
The Te Deum Laudamus	
The Benedictus (Canticle of Zacharias)	The Benedictus
Psalm 78 (79) <i>Deus venerunt</i>	Psalm 78 (79)
	Aus tiefer not
2 Collects	2 Collects
	An extra Gloria in excelsis Deo
Lord’s Prayer	Vater unser im Himmelreich (hymn)
	Dis sind die heilgen zehn gebot (hymn)
	German “Our Father”
61 Additional collects (includes collects missing from the <i>de tempore</i> section)	2 post-communion collects
	The Benediction
	The German Litany with collects
	The German Te Deum Laudamus with collects
	Errata

It is unusual that Spangenberg includes the Latin collects missing from the *de tempore* section here in the appendix, especially since he does not include the corresponding collects in the *Kirchengesenge Deudtsch*.

The only items that are included at every Mass are the collect, Epistle, and Gospel in the

⁶ The location of this feast suggests that it is for the Feast of St. Michael, Archangel, less likely it could be the Common of Angels.

Cantiones ecclesiasticae, and the Epistle and Gospel in the *Kirchengesenge Deudtsch*. Some Masses contain much more material, though a mere quarter of the total material is set to musical notation. Table 3.3 compares the numbers and locations of the Propers and Ordinaries set musically in *Cantiones Ecclesiasticae* and *Kirchengesenge Deudtsch*.

Table 3.3. Number and location of kinds of chant in two printed books

Chant	<i>Cantiones Ecclesiasticae</i>	<i>Kirchengesenge Deudtsch</i>
Veni Sancte	(1) Preparatory Rite	(1) Preparatory Rite
Introit	(17) Advent I, Christmas, Epiphany, Purification, Septuagesima, Quadragesima, Judica, Annunciation, Palmarum, Easter, Ascension, Pentecost, Trinity, John the Baptist, Visitation, of Angels, of Apostles	
Kyrie	(3) Advent I, Christmas, Easter	(3) Advent I, Christmas, Easter
Gloria	(3) Advent I, Christmas, Easter	(4) Advent I, Christmas, Easter, Appendix
Epistle	(3) Advent I, Christmas Easter	(2) Advent I, Christmas
Alleluia	(8) Advent I, Christmas, Epiphany, Purification, Easter, Ascension, Pentecost, Trinity	
Hymn	-----	(12) Advent I, Christmas, Epiphany, Purification, Septuagesima, Invocavit, Judica, Easter (2), Pentecost, Trinity, John the Baptist
Sequence	(9) Christmas (2), Epiphany, Easter, Pentecost, Trinity, John the Baptist, Visitation, of Angels, of Apostles	(10) Advent I, Christmas (2), Epiphany, Easter (2), Trinity, Visitation, St. Michael, Apostles
Tract	(3) Septuagesima, Quadragesima, Judica	
Antiphon	(1) Annunciation	
Gospel	(3) Advent I, Christmas, Easter	(2) Advent I, Christmas
Responsory	(1) Epiphany	
Credo	(1) Advent I	(1) Advent I
Preface	(9) Advent I, Christmas, Epiphany, Purification, Septuagesima, Easter,	(7) Advent I, Christmas, Epiphany, Purification, Judica, Easter,

	Ascension, Pentecost, Trinity	Pentecost
Sanctus	(3) Advent I, Christmas, Easter	(1) Advent I
Agnus Dei	(3) Advent I, Christmas, Easter	(2) Advent I, Christmas
<i>Verba inst.</i>	-----	(1) Advent I
Psalm 111	-----	(1) Advent I
Da Pacem	(1) Advent I	-----
Erhalt uns	-----	(1) Advent I
Te Deum	(1) Appendix	(1) Appendix
Pater Noster	(1) Appendix	(1) Appendix
Litany	-----	(1) Appendix

Most of the items in the *Kirchengesenge Deudtsch* are either German vernacular translations of Latin chants or items from Luther's *Deutsche Messe*. For instance, of the Ordinary settings, four are hymnic settings (Allein zu dir, Wir glauben, Jesaia dem propheten, O Lamb Gottes) and the remaining six are translations of Latin Ordinaries. Several other items come directly from Luther as well; the *Verba institutionis*, Our Father, and Psalm 111 are all directly from Luther's communion rite, and the Da Pacem, German Litany, and German Te Deum are all from other Luther sources. The Epistle and Gospel settings are all according to Luther's tones in the *Deutsche Messe*, although they are not the same examples that Luther used.

The hymns and sequences are a more complicated matter because Spangenberg used the title "Hymnus" to refer to both what we would consider strophic hymns and to sequences. This issue becomes magnified in the *Kirchengesenge Deudtsch* where some of the items titled "Hymnus" are German translations of Latin sequences and others are vernacular hymns.

In both the *Cantiones ecclesiasticae* and the *Kirchengesenge Deudtsch* the fullest setting of the Mass is for the First Sunday in Advent. For this Sunday, Spangenberg provides the most complete number of chants, readings and prayers. It is likely that Spangenberg intended the reader to use this as the model, substituting the various Propers and Ordinaries printed below

when appropriate. Certain fixed items, like the Our Father, exhortation, *Verba institutionis*, communion hymns, and *Erhalt uns Herr* would be sung throughout the year, even though Spangenberg did not provide a specific rubric indicating their use in the following Masses. Table 3.4 compares the contents for the first Sunday in Advent in both the Latin and German versions. The asterisk (*) indicates where Spangenberg sets the item musically, while the dagger (†) indicates an item which is indicated by a rubric but not included.

Table 3.4. Contents of the First Sunday in Advent in *Spangenberg 1545*

<i>Cantiones ecclesiasticae</i>	<i>Kirchengesenge Deudtsch</i>
Veni sancte Spiritus*	Kom heiliger Geist*
2 Collects	2 Collects
Introit*	
Kyrie*	Kyrie*
Gloria*	Gloria*
Collect (de tempore)	Collect (de tempore)
Epistle*	Epistle*
Alleluia*	
	Hymn*
[Sequence*] ⁷	Sequence*
Gospel*	Gospel*
Credo*	Credo*
Preface*	Preface*
Sanctus*	Sanctus*
	Our Father (or Hymn Paraphrase)†
	Exhortation to Communicants
	<i>Verba institutionis</i> *
	Communion Hymns/Psalm 111*
Agnus Dei*	Agnus Dei*
[2 Post-Communion Collects] ⁸	2 Post-Communion Collects
	Benediction
Da Pacem*	Da Pacem*
	Closing Collect
	Erhalt uns Herr bey deinem wort*

It is interesting that Spangenberg does not include the Our Father, exhortation, *Verba institutionis*, communion hymns or the Benediction in the Latin Mass. There are two feasible

⁷ Spangenberg did not include a sequence for Advent, but this is where he included such a Proper.

⁸ Spangenberg neglected to place these collects at the end of this Mass, but included them after the Fourth Sunday in Advent on Fol. xiv.

explanations for this. The first is that these portions of the Mass were already familiar in the churches, and the churches already had these chants in their existing missals. The second, and more likely, explanation is that these portions of the Mass, which were regarded with the highest reverence, were always said in German so that everyone in the congregation could understand them. This second explanation is mirrored in later Lutheran missals, like Ludecus's *Missale* where these prayers are in German despite the remainder of the Mass being in Latin.

Conclusion

While Spangenberg's collection includes much of what is needed to reconstruct a mid-sixteenth century Lutheran Mass, there are many gaps that would need to be filled. For instance, there is no tone provided for chanting either the collects or the Benediction, and Spangenberg did not include some of the simpler responses like the salutation or the responses leading into the proper preface. While Spangenberg did include many Latin and German chants for the Mass, most of the Sundays and Feasts do not include these chants or even rubrics indicating that another chant should be used. Tones for missing items and lists of vernacular hymn substitutes can be found in certain church orders. Also, *HDKM I, I* conveniently reprints some of the useful items. (More information on this volume is given at the end of this chapter.) If no suitable option can be found, it is also possible to chant some items on a single tone, a practice suggested by Luther in the *Deutsche Messe*.

Lucas Lossius: *Psalmodia hoc est cantica sacra veteris ecclesiae*, 1553, -61, -69, -79, -80, -95

History

The German music theorist Lucas Lossius (or Lotze), was born in Vacha in 1508. After his early studies in Göttingen and Lüneberg he attended the University of Wittenberg beginning in 1530 where he met Luther and studied with Melancthon. In 1540, he returned to Lüneburg to be co-rector of the Gymnasium where he had previously attended. He held this position until his death in 1582. During his tenure, Lossius compiled a collection of Latin chants for use in the Lutheran services of Matins, Mass, and Vespers entitled *Psalmodia, hoc est, Cantica Sacra veteris ecclesiae selecta*. Therefore, this serves as a choir book rather than a missal. Lossius's *Psalmodia* was the most widely circulated collection of Lutheran chants for the Mass in the sixteenth century, it was printed no fewer than eight times from 1552 through 1595 (13 years after Lossius's death). Many prominent German composers also heralded and made use of Lossius's *Psalmodia*. Michael Praetorius referred to the book in *Syntagma Musicum I*⁹ and planned to set the entire volume of chant in four voices – much of which he completed in his *Missodia Sionia* of 1611.¹⁰ The popularity of Lossius's volume may be a result of the stamp of approval that his book carried from the Wittenberg reformers. Melancthon himself wrote the preface to Lossius's *Psalmodia*, making it the only such volume to bear a preface by such a preeminent figurehead of the Reformation.

⁹ Michael David Fleming, "Michael Praetorius, Music Historian: An Annotated Translation of 'Syntagma Musicum' I, part I." (Ph.D. diss., Washington University, 1979), 155.

¹⁰ Michael Praetorius, *Gesamtausgabe der Musikalischen Werken*. Friedrich Blume, gen. ed. Vol. 11, *Missodia Sionia* (1611), (Wolfenbüttel: Mösele, 1928-1960).

Editions and Availability

Lossius's *Psalmodia* is the only collection of Lutheran from the 16th century that was published in multiple editions and printings. Because of this, it is necessary to understand the differences between the various editions. There are eight known printings of the *Psalmodia* shown in table 3.5.

Table 3.5. Publications of Lossius's *Psalmodia*

Date	City	Publisher
1552	Wittenberg	Georg Rhau
1553	Wittenberg	Johann Schwertel
1553	Nürnberg	Gabriel Hayn
1561	Wittenberg	Georg Rhau
1569	Wittenberg	Johann Schwertel
1579	Wittenberg	Anton Schöne
1580	Wittenberg	Anton Schöne
1595	Wittenberg	Zacharias Lehmann

The 1552 edition, though cited in a collection of 16th century printed books, is otherwise unknown. Of the remaining seven printings, there are essentially only three separate variations. The Nürnberg edition of 1553 is likely the same as the lost 1552 edition and the Wittenberg 1553 edition. The 1569 edition is essentially the same as the 1561 edition; while there are a few discrepancies in minor printing details the contents and pagination remain the same. Likewise, the remaining editions of 1579, 1580, and 1595 are nearly identical to each other, which stands to reason because they were all published in the same city, and the last edition (1595) was published after Lossius's death.

While there are a few minor differences, the overwhelming majority of the content in edition is identical, and the order of the content is always the same from printing to printing. The most common difference is the addition of content following the first edition; very rarely does an item occur in an earlier edition that is omitted from a later edition. One exception is the inclusion

of service orders for the feast of St. Ursula and Her Companions that only appears in the 1561 and 1569 editions. The inclusion of this feast may have to do with particular local customs since none of the other feasts contained in Lossius's *Psalmodia* are for non-biblical saints. Because the various editions are so similar, it would be safe to use any edition that is easily available, although one of each varying edition is currently available digitally online as a free download.

The Lucas Lossius *Psalmodia, hoc est cantica sacra* is available in the following digital and printed facsimile editions. The 1553 Nürnberg edition was digitized by the Bayerische StaatsBibliothek and can be found by searching the ZVDD website¹¹; the scan is very clean and in full color. The 1569 Wittenberg edition is also available online in a beautiful full color scan and can be found at www.manuscriptorium.com. This particular copy contains many pages with hand written marginalia and extra inserted leaves, though it is still easy to decipher the original printed material on each page. The 1579 Wittenberg edition is also available from the Bayerische StaatsBibliothek at the ZVDD website. Unfortunately, there are several scanning mistakes; the scan omits all of the introductory materials and begins on folio 3v, and many of the pages have large blocks that are either very faint or missing. The 1561 edition is available in a facsimile reprint by Cornetto Verlag. One may purchase a copy (www.cornettoverlag.info), although many academic libraries own copies and it can easily be obtained through interlibrary loan. Be warned that many printed copies of this facsimile edition have binding errors causing several pages to be missing. Because the 1569 edition is available digitally without these errors, and the content and layout are the same, using that edition would be advisable.

In addition to the above-mentioned resources, it is possible to obtain microfilm or microfiche of most Lossius editions. Many original copies are still extant in rare books

¹¹ www.zvdd.de.

collections throughout Europe and even here in the United States. A simple search of WorldCat will show that the copies and availability are too numerous to list here.

Organization and Content

Where Spangenberg's *Cantiones Ecclesiasticae / Kirchengesenge Deudtsch* fails to live up to its title in musical content, Lossius's *Psalmodia, hoc est Cantica Sacra* does deliver sacred song. The *Psalmodia* contains introits, alleluias, sequences, antiphons, responsories, hymns, invitatories, and all of the major Ordinary chants of the Mass, Matins, and Vespers. It does not contain collects, Epistles, or Gospels – hence this is not a missal. Instead, the *Psalmodia* is a choir book, not containing portions of the Mass for the priest or deacon but only chants that are useful for the choir.

The *Psalmodia* can be frustrating to work with – some Sundays and feasts contain Propers or rubrics, indicating the choir's chants for most parts of the Mass, while others will only contain an introit or nothing at all. The *Psalmodia* includes chants for Matins, Vespers, and Compline, in addition to the Mass, but Lossius often does not include a rubric delineating the division between various types of services. It is important to view the *Psalmodia* for what it is: a collection of Latin chants that the Lutheran church deemed suitable for worship. This collection was not necessarily comprehensive, nor was it intended to serve as a congregation's only source of liturgical chant.

Various Parts of Lossius's *Psalmodia*

Lossius's *Psalmodia* is divided into four sections. *Liber Primus* includes Propers for the *de tempore* feasts, and *Liber Secundus* includes Propers for the *sanctoral* feasts. Most of the

contents of *Liber Tertius* are Ordinary chants of the Mass, and *Liber Quartus* contains Ordinary chants of the major offices.

The *Liber Primus* begins with orders for First Vespers, Compline (at High Feasts Only), Matins, and the Mass. These orders are informative, but they are far from complete. Figure 3.1 (below) is the Mass order excerpted from the 1561 edition.

Figure 3.1: The order of Mass in Lossius's 1561 *Psalmodia*

- IN MISSA.**
- 1 Introitus suus cuiusq; Dominicæ, & festi.
 - 2 Kyrie, suæ Dominicæ & festi proprium.
 - 3 Et in terra, pro quo interdum canitur *Allein
Gott in der Höhe.*
 - 4 Lectio Epistolæ.
 - 5 Alleluia, & sequentia in festiuitatibus, Dominicis & alijs diebus festis, Psalmus aliquis, germanicè.
 - 6 Concio sacra.
 - 7 Litanía, nisi certa de causa omittatur aliquando.
 - 8 Symbolum Nicenum, uel Lutheti germanicè
Wir gelouen etc.
 - 9 Exhortatio ad Communicaturos, à ministro ad altare.
 - 10 Præfatio Dominicalis: In festis, quæ cuiusq; est propria.
 - 11 Sanctus, uel *Hillich ys Godt de Here Sebaoth.*
 - 12 Oratio Dominica ad altare, à ministro.
 - 13 Verba Cœnæ ad altare, à ministro.
 - 14 *Iesus Christus vnser Heilanth / & si multi sunt communicaturi, Godt sy gelauet.*
 - 15 Agnus Dei, uel, *Slam Gades vnschuldich etc.*
 - 16 Gratiarum actio à ministro pro illis qui communicarunt.
 - 17 Precatio seu uotum ad Ecclesiam à ministro,
De Here beware dy etc.
 - 18 *Erholt vns Here by dynem worth.*

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Notice that several essential Mass items, like the Collect *de tempore* and the Gospel, are missing in this order. Nevertheless, some information in the order is helpful. For instance, Lossius, like Spangenberg, includes the hymns “Jesus Christus unser Heiland” and “Gott sei gelobet” for the

¹² Lossius 1561, 2.

distribution of communion, and the hymn “Erhalt us Herr bei deinem Wort” as a closing hymn. Unlike modern Lutheran practice, these were Ordinary hymns, not Proper hymns.

The remainder of the *Liber Primus* contains Proper chants for the Sundays and major feasts of the *de tempore* section of the church year. The following days are included in the *Liber Primus*, however the feasts marked with an asterisk (*) do not contain any chants or rubrics for the Mass.

- 4 Sundays in Advent
- Christmas (1 Mass)
- 2nd and 3rd Days of Christmas*
- Holy Innocents*
- Circumcision
- Epiphany
- 5 Sundays after Epiphany
- Pre-Lent and Lent Sundays
- Orders and some Propers for Wednesday through Saturday of Holy Week
- Easter Sunday, Monday, and Tuesday
- 1st through 5th Sundays after Easter
- Ascension
- Exaudi
- Pentecost Sunday, Monday, and Tuesday
- Trinity
- 25 Sundays after Trinity
- Last Sunday after Trinity

Most major feasts begin with First Vespers, which the *Psalmodia* titles “In Vigilia.” This is not a full vigil in the same way that the modern Roman Catholic and Anglican Churches celebrate a complete liturgical day with Mass preceding a major feast. “In Vigilia Pentecostes” simply means First Vespers for Pentecost, a fact that one can easily infer by its contents (antiphons, responsories, hymns etc. rather than introits, alleluias, and sequences).

The *Liber Secundus* contains Propers for the sanctoral feasts, which are more numerous than those contained in *Spangenberg 1545* but considerably smaller than the Roman sanctoral calendar.

- The Annunciation
- The Purification
- The Visitation
- The Nativity of Mary

The Conversion of St. Paul
Ss. Philipp and James, Apostles
The Nativity of St. John the Baptist
Ss. Peter and Paul, Apostles
St. Mary Magdalene
The Beheading of St. John the Baptist
St. Michael, Archangel
All Saints
Common of Apostles
Common of Martyrs
Order for St. Ursula and Her Companions (From Luneburg 1371) – 1561/69 editions only

The end of the *Liber Secundus* includes additional sequences entitled, “corrected by Hermanno Bonno,” which indicates that the text was altered for doctrinal reasons. Lossius included many other sequences that were similarly altered from their original Roman form for Lutheran use. Finally, the section concludes with settings of the *Benedicamus* for various feasts.

The *Liber Tertius* contains settings of the Ordinary parts of the Mass in the order listed below. Notice that even the hymns and sequences listed below are Ordinary items, and the last two items are special rites for ordinations and funerals.

Kyrie (9)
Gloria (4)
Credo (2)
Wir gleuben all an einen Gott
The Litany (both Latin and German with Collects)
Preface (7 – Nativity, Epiphany, Easter, Ascension, Pentecost, Trinity, Daily)
Sanctus (4)
Responsorium (*Discubuit Iesus* – sung during distribution)
Sequentia (*Lauda Sion “correcta”* – sung during distribution)
Agnus Dei (4)
Erhalt uns Herr bey deinem Wort
Serva Deus verbum tuum
Jhesus Christus unser Heyland

Ceremonies for Ordination of Ministers
Funereal Chants (6)

It is possible to infer some information about the use of the various Ordinaries from their subtitles. For instance, “Kyrie in Summis Festivitatibus, et Dominica Trinitatis,” “Kyrie In Festis Beatae Virginis Mariae,” “Kyrie Paschale,” “Kyrie in Adventu Domini,” “Kyrie Angelicum,” “Kyrie Apostolicum,” and “Kyrie Dominicale” certainly imply seasonal or festal usage. It may

be that the few rubrics in *Liber Primus* and *Secundus* that assign the Ordinaries in *Liber Primus* are included to assist when usage does not coincide with the implied title. The Gloria is always implied with the Kyrie, and the Agnus Dei is implied with the Sanctus. Each Sanctus has its own Agnus Dei immediately following, and each Kyrie should be connected with the subsequent Gloria – note that there is often more than one Kyrie connected with each setting of the Gloria.

The *Liber Tertius* also contains a few useful rubrics. The very first item explains the ceremonies of consecrating Holy Communion, after which is a list of the authors of the various chants for the Mass. After the Kyries and Glorias is a paragraph marked “Admonitio” where Lossius explains some of the musical ceremonies:

After singing the *Et in terra*, the minister turns toward the altar and reads the prayer, which we call the collect, and the choir adds “Amen.” Afterwards he reads the Epistle of the Sunday or Feast facing the people, likewise the boys sing the Halleluia. The cantor likewise begins the sequence or a German psalm, and then the minister turns to the church and reads the Gospel. Next is the sermon, after which two boys read the Litany, which is sometimes omitted at great feasts or if there are many communicants. The Nicene Creed or the *Wir Glauben* follows.¹³

It is interesting that Lossius indicates the choir adds the “Amen” to the collect, but he does not indicate music for this, nor does he include any of the other simple responses that one would expect the choir to chant in the Mass. Perhaps these chants were so common that he did not deem it necessary to include them in the *Psalmodia*.

The *Liber Quartus* contains Ordinary chants of the offices, which are not particularly useful for this study because they are not part of the Mass. The section includes psalms with antiphons for Sundays, Feasts of Apostles, “Highest Feasts,” Easter Day, and regular weekdays. After these psalms are included extra psalms for Lent and Compline, the Athanasian Creed, the three New Testament Canticles and the Te Deum. The *Liber Quartus* ends with settings of the Venite Exultemus (Psalm 95) for various times of the church year.

¹³ Lossius 1595, 301v-302, translated by Jason Thompson.

Following the four parts of the *Psalmodia* is an index, a feature that Spangenberg's collection did not include. The index is organized by type of chant with the chants listed alphabetically. In total, Lossius's *Psalmodia* contains 55 introits, 14 alleluias, 30 sequences, 203 antiphons, 46 responsories, 45 Latin hymns, and 9 invitatories. When these chants are added to the chants in *Liber Tertius* above, Lossius's volume greatly overshadows Spangenberg's in terms of numbers of musical items. Unfortunately, Lossius's volume is not as consistent or thorough as it might be. While some feasts contain many chants and rubrics, others contain relatively few, leaving liturgical holes in some Masses.

Johannes Keuchenthal: *KirchenGesenge Latinisch vnd Deudsch*, 1573

History

Johannes Keuchenthal was born in the town of Ellrich in 1522. His father Michael Keuchenthal was a Roman Catholic priest who converted to Lutheranism. Johannes took holy orders and served as pastor in St. Andreasberg by 1552. His congregation grew so rapidly that they had to build a new church in 1568. According to Buszin, "The congregation was known for its hearty singing ... [that] may have served as the incentive which prompted Keuchenthal to prepare his large collection of hymns."¹⁴ This collection was entitled the *KirchenGesenge Latninisch vnd Deudsch*, published in Wittenberg, 1573 (hereafter *Keuchenthal 1573*). Keuchenthal lost his wife and two sons to the pestilence in 1577, and later died in 1583.

Keuchenthal 1553 is a comprehensive collection of previously published collections of Lutheran service music for the Mass – hence, this is a missal, not a choir book. Keuchenthal laid out his book similarly to *Spangenberg 1545*, although Keuchenthal merges the Latin and German

¹⁴ Walter E. Buszin, "Keuchenthal, Johannes," in *The Encyclopedia of the Lutheran Church* ed. Julius Bodensieck. (Minneapolis: Augsburg Publishing House, 1965), 1206.

throughout the collection rather than separating them as Spangenberg does. In addition, *Keuchenthal 1573* includes chants from Lossius's *Psalmodia* and hymns from the German vernacular tradition. Because of Keuchenthal's inclusion of hymns in addition to having Latin chants and readings, *Keuchenthal 1573* is the most comprehensive missal from this period.

Availability

The *Keuchenthal 1573* can be easily obtained in an online digital format. The Bayerische Staatsbibliothek digitized the book and it can be downloaded free at the ZVDD website.¹⁵ There are also several United States libraries that own a copy of the book in microform and will loan it to other academic institutions. The Folger Shakespeare Library in Washington DC owns an original copy of the book, but this appears to be the only original available in the United States.

Organization and Content

The *Keuchenthal 1573* is divided into three sections, although the split between these sections is not as clearly identified as in Spangenberg's or Lossius's volumes. The first part (untitled), consists of chants for the feasts from Advent through Holy Week; the second part, titled *Pars aestivalis* contains chants for Easter through the end of the church year; and the third part, titled *Tertia pars*, contains chants for sanctoral feasts, the great litany, and a handful of psalms and other hymns. While the multi-sectional organization would seem to mirror Lossius's *Psalmodia*, the organization of the content resembles Spangenberg's book. Despite the fact that Keuchenthal includes a separate sanctoral section where Spangenberg does not, both books include several sanctoral feasts inserted within the *de Tempore* section.

¹⁵ www.zvdd.de.

Table 3.5 Sanctoral Feast locations in Spangenberg and Keuchenthal

<i>Spangenberg</i>	<i>Keuchenthal</i>
Purification of Mary (after Epiphanytide)	Purification of Mary (after Epiphanytide)
Annunciation to Mary (after Judica)	Annunciation to Mary (after Judica)
Nativity of John the Baptist (after Trinity 2)	Nativity of John the Baptist (after Trinity 4)
Visitation of Mary (after Trinity 3)	Visitation of Mary (after Trinity 5)
	St. Michael (after Trinity 16)

At the end of the second part, Keuchenthal includes a short appendix of three feasts not included in the first part. These feasts are the Sunday following Christmas, the Sunday following the Circumcision, and the Baptism of Christ. The latter includes a rubric indicating that this feast was sometimes celebrated on the First Sunday after Epiphany.

The third part mostly consists of sanctoral feasts, listed below.

Common of Apostles
 St. Andrew
 St. Thomas
 The Conversion of St. Paul
 St. Matthias
 Ss. Philip and James
 Ss. Peter and Paul
 St. Mary Magdalene
 St. James the Elder
 St. Lawrence
 St. Bartholomew
 The Beheading of St. John the Baptist
 St. Matthew
 St. Michael
 Ss. Simon and Jude

The third part concludes with the Litany “corrected” (revised from the Roman version for doctrinal reasons) and 22 hymnic paraphrases of psalms.

Keuchenthal’s method of integrating Latin and German may come as a bit of a surprise. For Mass items that would use a simple recitation formula (Epistles, Gospels, collects, versicles, the Benediction, etc.), Keuchenthal only offers German Propers. For other Latin items set to composed plainchant, Keuchenthal provides several variants. Many times, Keuchenthal provides a German version of the chant immediately following the Latin, as he does with the alternate

introit for Easter. Here, the music remains the same, but Keuchenthal prints the chant a second time with slightly varied ligatures and German underlaid in place of the Latin text. See figures 3.2 and 3.3 below.

Figure 3.2. Latin Easter introit



Figure 3.3. German Easter introit



In other cases, Keuchenthal prints the chant one time, but underlays the German text directly below the Latin. For instance, the famous *Victimae Paschali* sequence for Easter appears in this format as shown in Figure 3.4 below.

¹⁶ Johann Keuchenthal, *KirchenGesenge Latinisch vnd Deudsch* (Wittenberg: Schwenck, 1573), 271.

¹⁷ Keuchenthal, 271v.

Figure 3.4. Easter sequence with Latin and German underlay

Ictimæ Pa schali laudes immo:
 Heut sol len all Christen lo ben das D:
 lent Christi a ni.
 ster lamb mit freuden.
 A Gnus
 Solch Lamb
 re demit Oues, Christus innocens Pa:
 hat Gott ver sū net/ sei nem Vater on ser
 tri recon ci li a uit pecca to res.
 schuld/ Und sein Schaf er löst mit sei ner onschuld.

18

Keuchenthal provides several hymns and sequences in multiple translations. For instance, the “Kyrie Paschale” appears in the Latin version, and in two separate German translations: one retaining the same plainchant (Figure 3.5) and another adapting the melodic material to fit the text (Figure 3.6).

¹⁸ Keuchenthal, 279v.

Figure 3.5. Kyrie Paschale (original Latin/Greek)

KYRIE PA=
SCHALE.

Y ri e, elei fon.

C Hriste

e lei fon.

19

Figure 3.6. Kyrie Paschale (first German version)

Kyrie Paschale /
Deutsch.

Y ri e/ Gott aller welt. Schö-

pffer vnd Vater/ Elei son.

20

Figure 3.7. Kyrie Paschale (second German version)

Kyrie Paschale/ auff
eine ander Melodey.

Allmechti ger/ e wi ger

O barmhertzi ger/ vnd trewer

Dn aussprechlicher. seer güt-

21

¹⁹ Keuchenthal, 272v.

²⁰ Keuchenthal, 273.

²¹ Keuchenthal, 275.

There are other hymns where Keuchenthal provides only a German translation. The well-known hymn *Nun komm der Heiden Heiland* is titled “Der Hymnus, Veni Redemptor Gentium, Durch D. Mart. Luth. verdeuscht.” Hence, Keuchenthal identifies the hymn by its Latin title while only providing the German version.

Although he is more consistent than the previous service book compilers, Keuchenthal does not uniformly include every type of Proper for each Mass. Like Spangenberg, Keuchenthal includes a few Masses with almost everything that one would need to celebrate a full service. Similarly, a few Masses only include the Epistle and Gospel text for the feast, although unlike Spangenberg, Keuchenthal includes more general rubrics from which one could infer the other missing Propers. However, where Spangenberg’s norm was to provide only the collects and readings, Keuchenthal’s typical Propers include an introit, Kyrie, Gloria, collect (seasonal), Epistle, alleluia, sequence, Gospel, Credo, preface, and sometimes a Sanctus and Agnus Dei. In addition, Keuchenthal included a wealth of hymns with occasional rubrics indicating where they are to be used in the Mass.

The *KirchenGesenge Latinisch vnd Deudsch* includes the following musical items:

- Introit (68 – 4 translated into German)
- Alleluias (16 – 1 translated into German)
- Sequences, Prosas, and Tracts (29 – 16 translated into German)
- Epistle (1 – Advent I)
- Gospel (1 – Advent I)
- The Passion History (presumably Johann Walter’s setting)
- Kyrie (9 – 6 translated into German)
- Proper Preface (7)
- Responsorie (8)
- Sanctus/Agnus Dei (8)
- Latin Credo (2) / *Wir Glauben*
- Our Father (2 – German)
- Verba institutionis* (3)
- 200 Hymns
- The Litany
- Antiphons for the 8 Psalm Tones

Like Spangenberg, Keuchenthal sets the Ordinary parts of the Mass within the Propers, rather than grouping them in a separate section as Lossius does. In the Lossius, one must constantly flip back and forth between sections and seek out rubrics quite meticulously. Like Spangenberg, Keuchenthal's most complete Mass setting can be found in the First Sunday of Advent. Contained in this Sunday, many of the non-varying portions of the Mass, such as the preparatory rite, salutation, introduction to and chant tones for the Epistles and Gospels, the full communion rite, and the Benediction. Listed below are the full contents of Keuchenthal's First Sunday in Advent.

*Nim von uns Herr Gott** (German sequence)
 Salutation (Latin/German)
 Collect (German)
*Ad te levavi** (Latin introit)
*Kyrie in Adventu** (Latin Kyrie)
 Gloria in excelsis* (Latin)
 Salutation (German)
 Collect (German)
 Epistle* (German)
*Alleluia. Ostende nobis** (Latin alleluia)
*Nun Kom der Heiden Heiland** (German hymn in place of the sequence)
*Herr Christ der einig Gottes Son** (German hymn – alternate choice)
 Gospel* (German, with introduction)
 Credo* (Latin)
*Wir gleuben all an einen Gott** (German Credo)
 [Sermon]
*Erhalt uns Herr bey deinem Wort** (German hymn)
*Verley uns frieden gnediglich** (German hymn)
Gott gib fried in deinem Lande (German versicle)
 Collect (German)
 Preface and Proper Preface for Advent* (Latin)
 Sanctus* (Latin)
 Exhortation (German)
*Vater unser der du bist** (German Our Father)
*Vnser Herr Jhesus Christ** (German *Verba institutionis*)
*Unser Herr Jhesus Christ** (alternate setting of German *Verba institutionis*)
*Unser Herr Jhesus Christ** (yet another setting of German *Verba institutionis*)
 Agnus Dei* (Latin)
*Discubuit Iesus et Discipuli eius** (Latin Responsory – during distribution)
*Iesus Christus unser Heiland** (German Hymn during distribution)
*Isaia dem Propheten das geschach** (German Hymn during distribution)
*Gott sey gelobet und gebenedeiet** (German Hymn during distribution)
 2 Post-Communion Collects (German)
 Benediction

Keuchenthal is often quite specific about where the hymns are sung in the liturgy, including sequence hymns, hymns before and after the sermon, during distribution of communion, and even post-communion hymns. Despite the specificity of the rubrics, Keuchenthal does not consistently provide these rubrics from Mass to Mass. He generally front-loads each liturgical season with hymns on the first Sunday. This would imply that the user of the book would have to make educated liturgical choices to distribute the hymns throughout the rest of the season.

One unexpected inclusion in Keuchenthal's missal is the eight Responsories, chants that are usually associated with the Office rather than the Mass. While it is possible that Keuchenthal had simply decided to include these important chants for the Office, it is more likely that they were used in the preparatory rites and prayers before the introit. Keuchenthal, like Spangenberg, begins the Mass with a chant followed by a collect or two as a preparatory rite preceding the introit. While Spangenberg provides the *Veni Sancte* as the Ordinary chant for the preparatory rite, Keuchenthal provides a new Responsory at the beginning of each liturgical season, suggesting that this chant would be varied seasonally.

Franz Eler: *Cantica Sacra*, 1588

History

Franz Eler was born in Uelzen around 1500, but spent most of his life as a music teacher and composer in the city of Hamburg. The Hamburg publisher Jacobus Wolff published Eler's *Cantica sacra, partim ex sacris literis desymta, partim ab orthodoxis patribvs, et piis ecclesiae doctoribvs composite / Psalmi D. Martini Lvtheri & aliorum ejus seculi Psalmistarum, itidem Modis applicati* in 1588 (hereafter *Eler 1588*). At the time of publication, Eler had already been a

music teacher and composer on the staff of the Johannes Gymnasium in Hamburg for nearly sixty years. It is possible that he was Kantor at the school and later director of music at Hamburg Cathedral.²² The *Cantica Sacra*, coming at the end of such a long career –merely two years before his death in 1590 – was the culmination of Eler’s experience as a church musician.

Eler 1588 is a choir book, akin to Lossius’s *Psalmodia*. Eler’s book is the more meticulously organized than the previous Lutheran sources, perhaps setting a new benchmark for subsequent works. In addition, *Eler 1588* is the only service book printed in north Germany, linking the book to the wealth of Lutheran church music by North German composers such as Hieronymus Praetorius (1560-1629).

Availability

Franz Eler’s *Cantica Sacra* is available in a reprint edition by Georg Olms in 2002, and is readily accessible via purchase or through academic libraries. It is not currently available for a free download. Several academic libraries in the United States own microfilm copies, and two libraries (Harvard and Princeton) own copies of the original edition.

Organization and Contents

Eler 1588 is in two parts: the first containing Latin chants for Matins, the Mass, and Vespers; and the second containing German vernacular hymns. Each part is distinctly separate, having unique page numbering and indexing. The Latin section is considerably larger, containing about 262 pages of music, while the German section contains only 85 pages of hymns.

²² Walter Blankenburg, “Eler, Franz” *Grove Music Online*. *Oxford Music Online*, <http://www.oxfordmusiconline.com/subscriber/article/grove/music/08703?q=Eler&search=quick&pos=2&start=1#firsthit> (accessed November 29, 2013).

Like Lossius's volume, *Eler 1588* includes a section at the beginning with orders of service for the Mass and Offices. This section is titled "Ordinarium sive commune factio generalis, de solenni ordine Ceremoniarum usitato in Ecclesia Hamburgensi," which suggests that it is the source for the order of Mass in the area of Hamburg for the late 16th century. Below is a translation of the Mass order:

Introit, or in its place, a German psalm
 Kyrie, Et in terra, in its place is sometimes sung "Alleine Godt ihn der höge sy ehr"
 Epistle read by the minister
 Halleluja and sequence *de tempore*, or in its place a German psalm
 Sermon
 After the Sermon the "Wir gelöuben" is sung by the people, or sometimes the *Symbolum Nicenum* (Nicene Creed) or the Litany
 Exhortation to the communicants from the ministers of the church at the altar.
 Then the preface is sung.
 Latin Sanctus or "Esaia dem Propheten"
 The Lord's Prayer is sung by the minister.
 Then the *Verba Coenae Domini*.
 Under Communion, the Agnus Dei etc., and if there are many communicants, "Jesus Christus unser heilandt" or "Godt sy gelauet" etc.
 At high feasts repeat the sequence.
 The Thanksgiving by the Minister
 A prayer or the *Votum* by the same.
 To conclude, a German psalm appropriate to the time.²³

It is likely that the term German psalm refer to a vernacular hymn. Many of the early Lutheran hymns were metrical paraphrases of psalms or other Latin hymns, and in the following Propers, *Eler* usually lists a vernacular hymn where the Ordinary suggests a "German psalm."

Unlike previous collections, *Eler* presents the Ordinary chants before the Propers. This first section includes the following chants:

Te Deums (3 – 1 Latin, 2 German)
 Credo (3 – 1 Latin, 2 German – though not the Wir Glauben)
 Kyrie (9)
 Gloria (5)
 Sanctus (7 – each with an Agnus Dei)
 German Sanctus (2)
 German Agnus Dei (1)
 Preface (8 – Christmas, Epiphany, Purification, Easter, Ascension, Pentecost, Trinity, Daily)

²³ Franz Eler, *Cantica Sacra* (Hamburg: Jacobus Wolff, 1588), two pages preceding 1, translated by Jason Thompson.

The bulk of *Eler 1588* contains the Propers for the Sundays and major feasts of the church year. Eler does not provide a separate sanctoral section, but like Spangenberg and Keuchenthal, he includes a handful of more prominent sanctoral feasts in between some of the Sundays. The chart below lists those feasts with their respective locations in *Eler 1588*.

The Purification of Mary (after Epiphany V)
The Annunciation to Mary (after Judica)
The Nativity of St. John the Baptist (after Trinity V)
The Visitation of Mary (after Trinity VI)
St. Michael (after Trinity XVIII)

Each liturgical feast includes chants for several services: First Vespers, Matins, Mass, and Second Vespers, with very clear rubrics indicating the divisions between services and usage for each chant. The only exception is that there is no rubric indicating the division between Matins and the Mass, however it should be understood that the *Te Deum Laudamus* and *Benedicamus* belong to Matins and the introit begins the Mass. It is possible that local custom was to have Sunday Matins segue directly into the Mass, the introit being sung directly following the *Benedicamus*. This may have been a frequent practice during this period as it was also described in *Kirchenordnung* of the period. The chart below lists Eler's contents for a typical liturgical day. Items indicated by a rubric are provided in brackets.

Saturday at First Vespers
Antiphon for the Psalms
[Psalms] (listed specifically)
Responsory
[Hymn]
Antiphon for the Magnificat
[Benedicamus]

Matins
Antiphon for the Psalms
[Psalms]
Responsory
[Te deum]
[Benedicamus]

Mass
Introit
[Kyrie/Gloria]
Alleluia (on high feasts)

[Hymn]
Sequence
[Hymn or Litany after the Sermon]
[Sanctus/Agnus dei]
[Concluding Hymn]

Vespers

Antiphon for the Psalms
[Psalms]
Antiphon for the Magnificat
[Benedicamus]

In total number of Propers in *Eler 1588* includes 47 introits, 13 alleluias, 1 tract, and 9 Latin sequences. Eler's assignments of both the Proper chants of the Mass are unusual in comparison with other service books of the time. For many Sundays of the church year, Eler assigns the usual introits. However, during Christmastide, Eastertide, and Ascensiontide, Eler assigns the introit from the initial feast to the remaining Sundays. In addition, Eler occasionally provides a rubric for a vernacular hymn that may be substituted for the Latin introit.

Throughout the church year, Eler is not consistent in how he assigns the Propers that fall between the Epistle and Gospel readings. At this point in the service, Eler provides a varying number of alleluias, sequences, tracts and vernacular hymns. At times, he assigns many, and at other times only one.

Eler has a similarly unorthodox method of assigning the settings of the Ordinary chants of the Mass. While he retains the traditional assignments of using the settings titled "Summum" on high feasts and "Paschale" during Eastertide, he sets the remaining settings on a weekly rotation during Advent, Epiphanytide, Lent, and Trinitytide. Eler also includes the German Sanctus and Agnus Dei in a rotation, occasionally substituting those chants for the Latin Sanctus and Agnus Dei that would normally occur. It is interesting that Eler does not include the German Kyrie and Gloria in such a rotation.

Eler occasionally provides an extra Proper that reads “Finita Concione” or “after the sermon.” Sometimes the rubric assigns a vernacular hymn, but other times it indicates the Litany or the “Symbolum Nicenum” – the Latin Nicene Creed. It seems unusual that the creed (in one form or another) would not be recited at every Mass, however this rubric may suggest that the Nicene Creed was recited when appointed. The order of Mass found in the preface materials of *Eler 1588* places the creed after the sermon, but states that *either* the German creedal hymn, the Latin Nicene Creed, *or* the Litany be sung.

At the end of the first part, Eler includes an appendix containing funereal chants, an extra sequence, 19 Latin hymns, the psalm tones with the Gloria Patri, the New Testament canticles, and 11 settings of the Benedicamus.

The second part of *Eler 1588* is titled “Psalmi D. Martini Lutheri & aliorum ejus seculi Psalmistarum, itidem Modis applicati.” In it are 103 hymns in the Low German dialect. This section is particularly useful because it contains the hymns for which Eler provides rubrics in the *de tempore* section. It is, however, particularly tedious trying to use this section because of the dialect. The titles are often spelled quite differently from their modern German counterparts, and *Eler 1588* itself is inconsistent in its choice of spelling. It is not uncommon to find the same hymn title spelled three different ways between various rubrics, the index, and the actual hymn.

Matthäus Ludecus: Missale, hoc est cantica, preces, et lectiones sacrae, quae ad missam officium,..., 1589

History

Matthäus Ludecus (also Lüdtkke or Lüdeke) was a German civic official, church worker, and composer. He was born in 1527 into a peasant family, but after the death of his parents he

studied in Wilsnack, the seat of the Bishop of Havelberg. After holding various positions in his early career, Ludecus became canon of the Havelberg Cathedral, and was eventually elected dean in 1573 – a position he retained until his death in 1606. Ludecus's *Missale, hoc est cantica, preces, et lectiones sacrae, quae ad missam officium...* was published in 1589 (hereafter *Ludecus 1589*). It is the most comprehensive printed Latin missal of 16th century Lutheranism. Of all the published collections from this period, *Ludecus 1589* is the closest to a modern Roman Catholic missal. Ludecus's post at such a prominent cathedral undoubtedly contributed to the meticulous order and comprehensive contents of his volume. *Ludecus 1589* is part of a trilogy of Latin chant volumes. The *Missale* contains chants and readings for the Mass, the *Psalterium Davidis* contains all of the psalms, and the *Vesperale, et matutinale* contains the chants for the offices. Because this study focuses on the chants of the Mass, only the *Missale* will be discussed.

Availability

Of all 16th century Lutheran chant sources, Ludecus's *Missale* is the most difficult to obtain. Several German research libraries own original prints, but none of them provide online digital editions. Ludecus's *Vesperale, et matutinale* is available in a 2007 reprint edition edited by Andreas Odenthal, but no reprint of the *Missale* or *Palterium* is currently available. The fact that no of the European library offers a digital edition may be an indication that a reprint edition is forthcoming. For now, obtaining a copy requires ordering a microform copy either from ILL or directly from a library that holds a copy of the original print.

Organization and Contents

Ludecus's *Missale* is two books bound into a single volume. The first book is subtitled *Prior Pars, de tempore* containing the Sundays and major feasts of the church year. After the *de tempore* Propers, Lossius includes the Ordinaries of the Mass (Kyries with their Glorias, proper prefaces, and Sanctuses/Agnus Deis). Following the Ordinaries, Ludecus provides German collects for the church year – translations of the Latin collects printed earlier in the book. Ludecus concludes the *Prior Pars* with a list of hymns (both Latin and German) to be used at each Mass. The second book is titled *Posterior Pars, de Sanctis* and contains the Propers for the sanctoral feasts with a new title page and numbering sequence. Ludecus concludes the *Posterior Pars* with errata from both books.

Instead of providing an order for Mass, Ludecus begins the *Prior pars* by includes all contents necessary for celebrating the Mass at the First Sunday in Advent. This Mass not only contains musical settings for the entire text of the Mass, but it also includes rubrics indicating who is to chant each part. Below is the full contents of Ludecus's Advent Mass. The letters in parentheses indicate whether the portion is printed in Latin or German, and the items in brackets indicate a rubric for a chant in another part of the book.

Introit (L)
[Kyrie] (L)
[Gloria] (L)
Salutation (L)
Collect (L)
Epistle – with proper introduction (L)
Alleluia (L)
Sequence/Prosa (L)
Salutation (L)
Gospel – with proper introduction and conclusion (L)
Credo (L)
[Preface] (L)
[Sanctus] (L)
[Agnus Dei] (L)
Verba institutionis (G)
[Da Pacem Domine / Responsory / Antiphon / Isaia dem Propheten etc.] (L/G)
Lord's Prayer (G)

Pax Domini (G)
Exhortation – spoken (G)
Post-Communion Collect (G)
Salutation (G)
Benediction (G)
Hymn – Gott sey gelobet (G)

It is interesting that all of the material up to the *Verba institutionis* is in Latin, while the material from the *Verba* onward is almost exclusively in German. It is clear that Luther and his followers deemed it important that all people should understand the ceremonies at the communion, even though the Preface, Sanctus, and Agnus Dei were still in Latin. Ludecus provides a similarly complete setting of the Mass for the Feast of St. Andrew, which is the first Mass in the *Posterior Pars*.

Besides including full content for these two Masses, Ludecus provides Propers for a greater number of feasts than any previous source. In the *Prior Pars*, Ludecus includes Ash Wednesday, every day of Holy Week, the Rogation Days (3 days preceding Ascension), Corpus Christi, and the Dedication of a Church, none of which were included in any previous printed Lutheran chant book.

There are a few Masses that are surprisingly not included in the *de tempore* section – the Sunday between the Circumcision and Epiphany and the Baptism of Christ. Ludecus only includes Propers for 5 Sundays after Epiphany, and the 26th Sunday after Trinity (titled Last Sunday after Trinity) contains Propers that do not occur in any other service book.

Ludecus is also far more comprehensive in his sanctoral calendar than previous Lutheran books. Below is the complete list of Masses in his sanctoral section.

St. Andrew
St. Thomas
Conversion of St. Paul
Purification of Mary
St. Matthias
Annunciation to Mary
Ss. Philip and James
Discovery of the Holy Cross

Nativity of St. John the Baptist
Ss. Peter and Paul
Visitation of Mary
Division of the Apostles
St. Mary Magdalene
St. James the Elder
St. Lawrence
Assumption of Mary
St. Bartholomew
Nativity of St. Mary
St. Matthew
St. Michael
Ss. Simon and Jude
All Saints
All Souls
St. Martin, Bishop
St. Catherine, Virgin

The inclusion of many of these sanctoral feasts in a Lutheran chant book may come as a surprise. For instance, the Nativity and Assumption of Mary are closely connected with the doctrine of the Immaculate Conception, which the Lutheran church rejects. Dividing the feasts of All Saints and All Souls may also pose doctrinal issues. The inclusion of the non-biblical saints Martin the Bishop and Catherine the Virgin are probably due to their being the name days of Martin Luther and his wife Katherina von Bora. Additionally, the Division of the Apostles (though common in the 16th century) and the Discovery of the Holy Cross were not generally celebrated in later Lutheranism. Despite the inclusion of so many feasts, there are a few glaring omissions in Ludecus's sanctoral section. These include St. Mark, the Beheading of St. John the Baptist, and St. Luke.

There are a few unique items included in Ludecus's *Missale*. Ludecus includes distinct Propers for three Christmas Masses. The first two Masses fall at the end of the Advent section; the first is titled *In primo Gallicantu ad primam Missam*²⁴ and the second is titled *In crepusculo* (at twilight). These titles may suggest that the first Mass was celebrated as a vigil Mass on Christmas Eve, and the second was celebrated in the evening or at midnight, despite the fact that

²⁴ "Gallicantu" likely refers to the stational church in Jerusalem where the first Mass of Christmas is celebrated.

these same Propers are assigned to Midnight Mass and Mass at Christmas Dawn in modern usage.

There are several Masses for which *Ludecus* includes musical material before the introit. The first of these occurs before the High Mass of Christmas Day where a series of chants bears a rubric indicating that some churches use this order in place of Matins for Christmas. It is an 8-section series of Latin chants, 4-voice German hymns, and various readings for Christmas. *Ludecus* even includes rubrics for the organist, deacon, choir, and congregation – clearly delineating the role for each. Table 3.6 indicates the contents of each of the eight sections:

Table 3.6. Pre-introit materials at Christmas High Mass in *Ludecus 1589*

I.	Organist, choir and congregation alternate between <i>Hort zu und feld</i> in 4-voices (choir) and <i>Vom Himmel hoch</i> in unison (congregation)
II.	Deacon chants <i>Gloria in excelsis Deo</i>
III.	<i>Resonet in laudibus</i> (alternating between organ, chorus, 2 boys) <i>Quem Pastores laudauere</i> (4-voice motet provided in both Latin and German) <i>Nunc Angelorum gloria</i> (chorus)
IV.	Vercile and Respond (deacon and chorus) Collect Epistle (Isaiah 9)
V.	<i>Omnis mundus</i> (organ, 4-voice chorus, congregation)
VI.	Gospel (John 1 read by the deacon) Credo
VII.	<i>In principio</i> (organ, chorus, congregation)
VIII.	Sermon (on Isaiah 9 or John 1) ²⁵

On *Palmarum* *Ludecus* provides a collection of chants for the procession of Palms preceding the introit.

Collegerunt Pontifices (antiphon)
Cum appropinquaret Dominus (antiphon)
Cum audisset populus (antiphon)
Gloria, laus, et honor (hymn – alternating chorus and boys)
Turba multa, que convenerat (antiphon to the Benedictus)
*Benedictus*²⁶

²⁵ Matthäus *Ludecus*, *Missale, hoc est cantica, preces, et lectiones sacrae, quae ad missam officium, ex pio primaevae ecclesiae instituto, in templis Christianorum, cantari usitate solent* (Wittenberg: 1589), 25-30v.

²⁶ *Ludecus*, 77v-82.

The inclusion of the Benedictus may indicate that this procession replaces Matins or Lauds, but Ludecus does not provide a specific rubric to indicate this.

As at Christmas, Ludecus provides a set of chants and prayers preceding Easter Mass.

Vidi aquam
In die Resurrectionis
Collect
Cum Rex gloriae
Alle Dei filius (in 4 voices)
Salva festa dies
Also heilig ist der Tag
Ecce renascentis (with rubrics for chorus, organ, and 2 deacons)²⁷

The days between the Fifth Sunday after Easter and the Ascension were commonly known as the Rogation days. Traditionally, chants were used in processions in order to bless crops for the coming season. The chants, found on Rogation Monday before Mass, include the six penitential psalms with proper antiphons, versicles, and collects. This procession also includes antiphons, versicles, and collects for rain, favorable weather, in time of tribulation, against pestilence, and for peace. Ludecus concludes the procession with the Rogation Litany. Rogation Tuesday and Wednesday contain rubrics for Monday's chants to be repeated, but with three different collects preceding the Litany.

The Purification of the Blessed Virgin Mary was traditionally called Candlemas, because it was the day when the church would bless and consecrate candles for use during the rest of the year. This ceremony would be accompanied by various chants, and this is the last Mass for which Ludecus provides chants preceding the introit. Here he includes the antiphon *Adorna thalamum*, the *Nunc dimittis* with the antiphon *Lumen ad revelationem* repeated between each verse, the choral chant *Responsum accepit Simeon* in alternation with 3 boys, and finally the antiphon *Cum inducerent puerum* with the *Benedictus*. As before, the inclusion of the Benedictus may suggest that this ceremony replaces Matins or Lauds preceding the Mass.

²⁷ Ludecus, 207v-218v.

Finally, Ludecus's inclusion of all Holy Week Masses warrants close examination. Throughout the week, Ludecus includes the passion accounts from all four Gospels, St. Matthew on Sunday, St. Mark on Monday, St. Luke on Wednesday, and St. John on Friday. Ludecus prints the St. Matthew Passion with full musical notation three times. The first is in Latin according to the traditional passion tone. The second, also in Latin, is divided with rubrics for the priest, deacon, subdeacon, and monophonic chorus. The third setting is in German with rubrics according to the biblical characters (Evangelist, Jesus, Judas, etc.) and the chorus in four voices.

There are also several changes in ceremony that accompany the chanting of the Passions. The bulk of each account is titled "Passio," however the section after Jesus is taken down from the cross is set apart and includes the new title "Evangelium." This may indicate a change in recitation tone from the Passion tone to the standard Gospel tone of the Mass. Two of the Passions (Mark and Luke) include a rubric for the Our Father immediately after Jesus gave up his spirit. The introductions of the Passion accounts also vary from the traditional Gospel introduction. The Matthew, Mark, and Luke accounts, read on Sunday, Monday, and Wednesday, are introduced as "The Passion of our Lord Jesus Christ according to St. [N.]," with a rubric indicating that the usual choral response is to be omitted. All readings on Good Friday, including the St. John Passion account, are to be read without any introduction.

Conclusion

Matthäus Ludecus's *Missale, hoc est cantica, preces, et lectiones sacrae, quae ad missam officium* is the most comprehensive missal printed in 16th century Lutheran Germany. It is attractive because it most closely resembles Roman Catholic missals that have come out of the Solesmes tradition. For the most part, Ludecus provides clear, prescriptive rubrics rather than the

multiple, sometimes vague options in earlier service books. When reconstructing liturgies, it can be tempting to jump to a source like this with its more precise and comprehensive character. After all, leaving fewer options up to the practitioner would seem to produce a more authentic and accurate liturgical reconstruction. However, it is more important to consult books from the appropriate region when reconstructing a Mass.

Cantica Sacra, quo ordine et melodiis, per totius anni curriculum... 1613

History

Although this service book was not published in the 16th century, the *Cantica Sacra...* published by Bezelius in 1613 Magdeburg (hereafter *Magdeburg 1613*) is an important resource from the very end of the first century after the Reformation. Unlike previous Lutheran chant books, *Magdeburg 1613* does not bear the name of a single author and was not intended for wide circulation and use. The lengthy title concludes with the phrase “pro S. Metropolitana Magdeburgensi Ecclesia, excusa Magdeburgi Sumtibus praedicta Ecclesiae, &c.” Like *Ludecus 1589*, this book was the second in a series, following the *Psalterium Davidis* of 1612, by the same publisher. Unlike *Ludecus*, *Magdeburg 1613* includes music and rubrics for all daily prayer Offices and the Mass in one volume.

Magdeburg 1613 is important because it is connected with some of the major composers of German sacred music at the turn of the 17th century. In 1618, Michael Praetorius, Heinrich Schütz, and Samuel Scheidt convened at Magdeburg Cathedral.²⁸ This was merely a year before Praetorius published his famous *Polyhymnia caduceatrix et panegyrica* and Schütz published the

²⁸ Walter Blankenburg and Clytus Gottwald, “Praetorius, Michael,” *Grove Music Online. Oxford Music Online*, http://www.oxfordmusiconline.com/subscriber/article/grove/music/22253?q=michael+praetorius&search=quick&pos=1&_start=1#firsthit (accessed March 5, 2013).

Psalmes Davids. Because reconstructing church services with music of these composers is relatively popular, *Magdeburg 1613* is an important resource.

Availability

Magdeburg 1613 is available online courtesy of the Saxon State and University Library Dresden, and can be found by searching the ZVDD website.²⁹ The digital copy is in full color, which is helpful considering the numerous red rubrics and ink bleeding in this book. It is possible to download the document; however, the resolution through the online viewer is much clearer. There do not appear to be any microform or facsimile editions available, and the only copies of the original edition are in Germany.

Organization

Magdeburg 1613 is an enormous resource; it is 1201 pages, each side of the folio receiving its own page number. It contains chants or rubrics for all daily Offices, and Masses for the church year (*Liber primus*) plus an extensive sanctoral calendar (*Liber secundus*). Unlike earlier books, *Magdeburg 1613* spells out each service for all seven days of the week, beginning with First Vespers on the preceding Saturday. While the Prayer Offices were celebrated daily, the Mass was usually only celebrated on Sundays, Tuesdays, and Thursdays. Despite the scope of the volume, Bezelius was able to keep the book to only 1201 pages by including rubrics for the Epistle and Gospel readings rather than full pericopes, and having relatively few collects.

Like Lossius's *Psalmodia* and *Eler 1588*, *Magdeburg 1613* contains service orders for Vespers, Matins, and Mass. These orders are titled "General arrangement or order of ceremonies at the Magdeburg Church." Below is the order for Mass.

²⁹ www.zvdd.de.

Table 3.7 The order of Mass in *Magdeburg 1613*

1. Introit of the Sunday or Feast with the Gloria Patri, upon finishing repeat the introit (antiphon).
2. Kyrie appropriate to the Sunday or Feast.
3. Epistle of the Sunday or Feast, sung in the language of the people, either Latin or German.
4. Alleluia and sequence or prosa, or tract of the season.
5. Next is the Gospel in Latin with the usual tone, also in German if that is what the people read.
6. After the German Gospel is added the Nicene Creed: *Credo in unum Deum*.
7. Afterward the whole church sings the German Apostle's Creed: *Wir glauben all an einen Gott*.
8. With this completed, the sermon is preached.
9. After the sermon, two boys chant the *Da pacem Domine*, or a psalm or German hymn is sung, or the organ plays.
10. The preface of the Sunday or Feast (as proper) is sung by the minister at the altar.
11. The Sanctus is sung by the choir.
12. The Lord's Prayer in German, and the Words of Institution with the usual pointing is chanted by the minister.
13. After the recitation of the Words of Institution is finished, the Lord's Supper is administered.
14. During the distribution the German psalm (hymn) "Jesus Christus unser Heiland" is sung. And if there are many communicants, the Agnus Dei or "O Lamb Gottes unschuldig" may be recited.
15. The thanksgiving is said by the ministers on behalf of the communicants.
16. Last comes the prayer or blessing of the people, "Der Herr segne dich etc."
17. At the conclusion is sung, "Gott sey gelobet und gebenedeyet."³⁰

Magdeburg 1613 includes the following Proper and Ordinary chants:

Table 3.8. Latin Mass chants in *Magdeburg 1613*

Ordinaries	Propers
11 Kyries	75 Introits
10 Glorias	51 Graduals
3 Sanctuses	52 Alleluias
3 Agnus Deis	21 Sequences
1 Latin Credo	12 Tracts

A unique feature of *Magdeburg 1613* is the inclusion of Propers for midweek Ferial Masses. The Propers of the midweek Masses are slightly different from that of the Sunday Mass. The Epistle and Gospel readings are always different from Sunday, and the Ordinary portions of the Mass have different musical settings. The introit is an unusual case; during some seasons of

³⁰ *Cantica sacra, quo ordine et melodiis, per totius anni curriculum, in matutinis et vespertinis, itemque intermediis precibus cantari solent, una cum lectionibus et precationibus in unum volume congesta pro S. metropolitan.* (Magdeburg: Bezelius, 1613), page preceding 1. – Translated by Jason Thompson.

the church year, the introits appear on their usual Sundays and are repeated on Tuesday and Thursday. Advent and Eastertide are exceptions; during Advent, the introit *Rorate coeli* is used on all four Sundays while the usual Sunday introits are found in the following Tuesday Masses. Similarly, during Eastertide all Sundays bear the introit *Resurrexi et adhuc* with the traditional introits falling on Tuesday.

Magdeburg 1613 also distributes the chants between the Epistle and Gospel in an unusual way. In *Magdeburg 1613*, most Sundays have an alleluia (or tract) and sometimes a sequence. Tuesdays typically have a gradual, and Thursdays have either the sequence from the previous Sunday or the Litany. The only exception is during Lent where each Sunday has both a gradual and tract and the weekday Masses have their own graduals.

Because *Magdeburg 1613* includes Masses for Tuesday and Thursday, some Feasts that would normally occur on a weekday following a particular Sunday are not labeled as such. For example, the feast of Corpus Christi always falls on the Thursday following Trinity Sunday. Despite the fact that *Magdeburg 1613* does not title that day as Corpus Christi, the Mass for the Thursday after Trinity contains the usual Propers for Corpus Christi. Likewise, there is no Mass titled Ash Wednesday, but the usual Propers for Ash Wednesday fall under the Mass for Tuesday after Quinquagesima. It may be that Ash Wednesday and Corpus Christi were considered too Roman Catholic, but the compilers of the service book, needing Propers for those weekdays, used what was available to them while stripping the feasts of their unfashionable titles.

Magdeburg 1613 includes Masses for all six possible Sundays after Epiphany and all 27 Sundays after Trinity. It is unclear which Mass the authors of the other service books would have intended to be used in years when the maximum number of Sundays occurred during these

seasons. While these Sundays do not occur frequently, about one in every ten years requires the use of either the 6th Sunday after Epiphany or the 27th Sunday after Trinity.

The *Liber secundus* provides a wealth of sanctoral feasts, similar but not identical to Ludecus's sanctoral calendar. A new feature of *Magdeburg 1613* is Votive Masses. These are Masses to be used in times of necessity where the community requires special intercessions.

Table 3.9. Sanctoral Feasts and Votive Masses in *Magdeburg 1613*

Saints Days	Votive Masses
St. Andrew	for Peace
St. Thomas	for Serenity
Conversion of St. Paul	for Rain
Purification of Mary	for Forgiveness of Sins
St. Matthias	in Time of Pestilence
Annunciation to Mary	
St. Mark	
Ss. Philip and James	
Nativity of St. John the Baptist	
Ss. Peter and Paul	
Visitation of Mary	
Division of the Apostles	
St. Mary Magdalene	
St. James the Elder	
Assumption of Mary	
St. Bartholomew	
Beheading of St. John the Baptist	
St. Matthew	
St. Maurice	
St. Michael	
St. Luke	
All Saints	

Conclusion

Magdeburg 1613 has a significant advantage over the five 16th century service books: it was printed to be used at a specific location. Despite the fact that musicians holding positions at specific churches compiled the other books, they were created for a wide audience. Because of this, it is impossible to know exactly where these books were used and to what degree rubrics

were followed by the churches that used them. In the case of *Magdeburg 1613*, we know that it was printed in 1613 for use at the Magdeburg Cathedral. In this sense, it is the most reliable source for reconstructing a Mass for a particular feast in a particular location with reasonable accuracy. Knowing that Michael Praetorius, Heinrich Schütz, and Samuel Scheidt visited Magdeburg Cathedral a mere five years later provides the perfect opportunity to reconstruct a Lutheran Mass with some of the greatest polyphonic music of the period.

Modern Sources

Handbuch der deutschen evangelischen Kirchenmusik

In addition to the primary sources, the *Handbuch der deutschen evangelischen Kirchenmusik*, Vol. 1, part 1³¹ (hereafter *HDKM 1,1*) is a modern collection of German chants for the Mass and Office. Konrad Ameln compiled the volume in 1941 as part of an ongoing series of German ecclesiastical music, and it contains monophonic chants from the Reformation period. The sources for *HDKM 1,1* include church orders and agendas that contained musical notation, the chant books already discussed, and hymnals. It is important to know that *HDKM 1,1* only includes music with German text, despite the fact that many of the chants are of Latin origin.

Ameln's book is meticulously organized by type of chant, and each chant includes a reference indicating its source. *HDKM 1,1* includes Ordinaries and Propers of the Mass and prayer offices, chants used on special occasions, recitation tones for various types of prayers, recitation tones for lections, tones for simple responses, and tones for antiphons. At the end of the book is an addendum containing more chants from each category. Despite the fact that

³¹ Konrad Ameln, ed., *Handbuch der deutschen evangelischen Kirchenmusik*, Vol. 1, *Der Altargesang*, part 1 (Göttingen: Vandenhoeck & Ruprecht, 1941).

HDKM 1,1 contains a large number of Ordinary and Proper chants, it covers a relatively small percentage of the church year. For instance, the volume contains 26 introits in the main section and 25 in the addendum; but, the 51 introits are translations of only 26 original Latin introits. Some introits for high feasts appear in as many as six versions.

The most useful feature of *HDKM 1,1* is that it contains reciting tones and simple responses that may not be included in some of the 16th century Lutheran chant books. In this way, it can be used to fill in the gaps where the where the most relevant primary source is silent. The fact that *HDKM 1,1* includes references by composer/city and date can help in selecting the most appropriate item in this regard.

The Liber Usualis and other Roman Catholic Sources

It might be tempting to use easily available Roman Catholic collections of chant rather than going through the trouble of obtaining early Lutheran chant books. It is possible to take this approach, but one must be aware of the pitfalls in doing this. There are three major issues: 1) the Roman sources were compiled at a different time and location, so many of the chants are significantly different from the early Lutheran books; 2) the Roman tradition evolved from a different path of liturgical development, so many of the chants are either assigned to different feasts or not present; 3) the Roman Catholic Mass has a different form from the Lutheran Mass, and many of the propers found in Roman books would not be used in the Lutheran tradition.

The issue of time and location is shown by the most commonly used modern Roman Catholic chant books. The *Liber Usualis* was published by the monks of Solesmes in 1896 and continued to be updated until the Second Vatican Council in the 1960s. The *Liber Usualis* is a collection of the most commonly used chants from the Mass and the Office. Although it did find

use in some Roman Catholic churches, particularly before Vatican II, it is not an official missal of the Catholic church. There are other modern Roman Catholic chant books that were intended for use in the church; these include the *Graduale Romanum* and the *Missale Romanum* which were also published by the monks of Solesmes in the late 19th and early 20th centuries.

Even though these books contain plainchant for the Mass, their content is not identical to 16th century sources from either Roman Catholic or Lutheran churches in Germany. Consider the introit for Pentecost, “Spiritus Domini;” the musical examples below show the first two lines from both *Magdeburg 1613* and the *Liber Usualis*.

Figure 3.8. Introit, “Spiritus Domini” from *Magdeburg 1613*

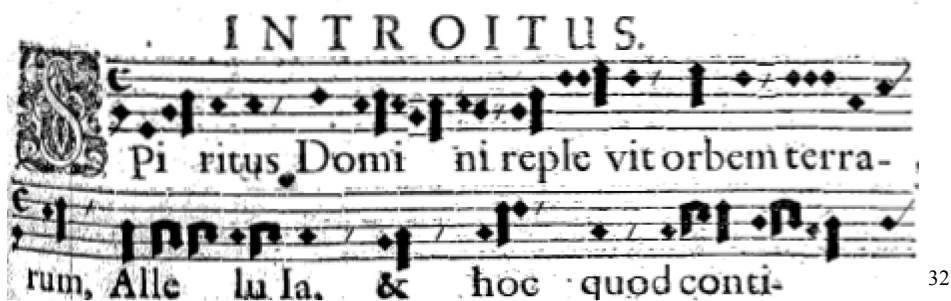


Figure 3.9. Introit, “Spiritus Domini” from *Liber Usualis*



There are several discrepancies of both notes and text underlay just in the first two lines. In addition, after the antiphon, the Roman Catholic source uses the psalm *Exsurgat Deus* whereas the Lutheran sources use the psalm *Confirma hoc Deus*.

³² *Magdeburg 1613*, 699.

³³ Benedictines of Solesmes, ed., *The Liber Usualis, with Introduction and Rubrics in English* (Tournai, Belgium & New York: Desclée & Co., 1962), 878. – <http://media.musicasacra.com/pdf/liberusualis.pdf>.

The second major issue with using Roman Catholic chant books is that they come from different paths of liturgical development. Because of this, many chants are assigned to different feasts. The greatest difference comes in the Sundays after Trinity (labeled as the Sundays after Pentecost in the Roman books). In the 14th century, when Trinity Sunday was placed on the Sunday following Pentecost, churches in southern Europe replaced the first Sunday after Pentecost with the Propers for Trinity. In northern Europe, churches moved all of the Propers back one Sunday, making the old First Sunday after Pentecost the new First Sunday after Trinity. The Lutheran tradition retains the northern method while the Roman tradition retains the southern method. In addition, the Lutheran propers have a different Gospel reading for the Fourth Sunday after Trinity, offsetting the remaining Gospel readings by an additional Sunday for the rest of the post-Trinity season.

The last major issue is that the Lutheran and Roman Catholic Masses do not use all of the same parts of the Mass. The Lutherans never use the proper offertory, secret, communion, or postcommunion, and rarely use the gradual. Conversely, the Roman Catholics abolished the use of all but four sequences, but the Lutherans retained nearly 40. In addition, the canon of the Roman Catholic Mass differs significantly from the Rite of Holy Communion in the Lutheran tradition.

When reconstructing 16th century Lutheran Masses, the best sources of chant are the six printed chant books from the period. However, it is possible to approximate an early Lutheran Mass by using the chart in Appendix 1 and inserting the appropriate chant from a Catholic book such as the *Liber Usualis*. Because modern Roman Catholic chant sources contain significant differences from Lutheran books, the results of this method can vary greatly in accuracy. Some chants are nearly identical, while others are significantly different.

4. Hymns for the Mass

The final component required for assembling a 16th century Lutheran Mass is hymnody. In many ways, selecting hymns for the Mass is the most subjective aspect of the liturgical reconstruction. Even when church orders and chant books provide lists of hymns, they usually have a list from which to choose rather than assigning a specific hymn at a certain part of the Mass on a particular Feast. While it might not be possible to know exactly which hymns were sung at a particular church on a given day, it is still possible to look at the available sources and make an educated guess.

Vernacular hymns sung during the Mass served different purposes and came in various forms. Some hymns were sung much like Ordinaries, either the same every week or in a limited rotation. For instance, many churches began each Mass singing “Komm heiliger Geist” or some other prayer to the Holy Spirit as a preparatory rite and “Erhalt uns Herr bei deinem Wort” (a paraphrase of the *Da pacem*) either after the Sermon or Benediction. Communion hymns were also relatively static, especially since Luther provided a series of hymns to be sung during communion in the 1523 *Deutsche Messe*.¹ Selecting these Ordinary hymns is the most straightforward part of the hymn selection process since church orders and chant books regularly identify which hymns are ordinarily sung at Mass.

Selecting the *de Tempore* hymns, that is the hymns that vary from Mass to Mass depending upon the liturgical day and season, is a much more difficult process and requires in-depth research. There was usually a chief hymn that came to be known as the *Graduallied*, thus named because of the hymn’s position in the Mass between the Epistle and Gospel. This hymn

¹ Martin Luther, *Luther’s Works*. Edited by Jaroslav Pelikan and Helmut T. Lehmann. Vol. 53, *Liturgy and Hymns*, (St. Louis: Concordia and Philadelphia: Fortress, 1965), 81-82.

was intended to suit the season or liturgical day of the church year and was the liturgical ancestor of the “hymn of the day” found in Lutheran churches today.

16th Century Hymnals

It is important to understand the hymnal in the context of the first hundred years of the Lutheran church. Today, most liturgical churches own hymnals, usually endorsed and published by the denominational body to which the church belongs, and they are used by the congregation during worship. 16th century churches did not own hymnals for congregational use. If a 16th century congregation was expected to participate in hymn singing, the parishioners would either have to learn hymns by memory or purchase a hymnal and bring it to church. Joseph Herl notes that there were approximately 288 German-language hymnals published between 1524 and 1570, not including broadsheets or polyphonic choir books.² Under these circumstances, it is likely that if congregations were participating in hymn singing, there were many different hymnals being used at the same time. Because of this, it may not be necessary to determine one ideal hymnal for a location.

It is also important to consider how similar the content of Lutheran hymnals was in the 16th century. Herl, having surveyed most of these hymnals states, “The 1545 hymnal published by Valentin Babst and its later editions provided the basic hymn repertory for Lutherans throughout the period under study. For nearly two hundred years Lutherans sang little else.”³ Even as the Lutheran hymnody served as a vehicle to support Lutheran doctrine, the church understood that hymnody from Reformed and other churches of varying confessions could just as easily draw the congregations away from Lutheran doctrine.

² Joseph Herl, *Worship Wars in Early Lutheranism: Choir, Congregation, and Three Centuries of Conflict* (New York: Oxford University Press, 2004), 88.

³ Herl, 156.

Joseph Klug published *Geistliche lieder auffß new gebessert zu Wittemberg. D. Mart. Luth.* in Wittenberg in 1529 with multiple later editions. This hymnbook was the first Lutheran hymnal with clear internal organization and a substantial number of hymns. Klug's *Geistliche lieder* was likely intended for devotional use, with woodcuts and Collects interspersed between hymns. The 1535 and 1545 editions are available digitally through the ZVDD website.⁴

The afore-mentioned *Geystliche Lieder* of Valentin Babst, commonly known as the *Babst Gesangbuch*, was the principal Lutheran hymnal of the 16th century. It was published in the same year as *Spangenberg 1545* and bears a famous forward by Martin Luther. Also in 1545, Babst published *Psalmen vnd geistliche Lieder, welche von fromen Christen gemacht vnd zu samen gelesen sind*. Both collections are reprinted in a single volume by Bärenreiter under the general title *Das Babstche Gesangbuch 1545*.⁵ The first section contains 89 hymns and the second contains 40. The *Babst Gesangbuch* was likely a new and improved edition of Klug's hymnal.

While many people may have used it for congregational singing, the *Babst Gesangbuch* was likely intended for home and devotional use. In addition to the hymns, Babst included woodcuts together with appropriate biblical verses, and he interspersed collects with accompanying Versicles throughout the hymnal. Table 4.1 shows the complete contents of Babst's *Gesangbuch*. Section titles have been added to illuminate the structure of the contents.

⁴ www.zvdd.de.

⁵ *Geystliche Lieder* and *Psalmen vnd geistliche Lieder, welche von fromen Christen gemacht vnd zu same gelesen sind*. Leipzig: Valentin Babst, 1545, ed. Konrad Ameln. Documenta musicologica, series 1, no. 38. Kassel: Bärenreiter, 1988.

Table 4.1. Contents of *Das Babstche Gesangbuch 1545*

Hymns in the <i>Geistliche Lieder</i>	
<i>de Tempore</i> Hymns	I. Nu kom der heiden Heiland (Advent) II. Christum wir sollen loben schon (Christmas) III. Gelobet seistu Ihesu Christ (Christmas) IV. Von himel hoch da kom ich her (Christmas) V. Von himel kam der engel schar (Christmas) VI. Was fuerchstu feind Herodes seer (Epiphany) VII. Mit fried vnd freud ich far dahin (Purification) VIII. Christ lag in todesbanden (Easter) IX. Iesus Christus unser heiland, den tod (Easter) X. Kom Gott Schoepfer heiliger Geist (Pentecost) XI. Kom heiliger Geist Herre Gott (Pentecost) XII. Nu bitten wir den heiligen Geist (Pentecost) XIII. Gott der Vater won uns bey (Trinity)
Catechism Hymns	XIV. Dis sind die heiligen zehn gebot (Ten Commandments) XV. Mensch wiltu leben seliglich (Ten Commandments) XVI. Wir gleuben all an einen Gott (Creed) XVII. Vater vnser im himmelreich (Lord's Prayer) XVIII. Christ unser Herr zum Iordan kam (Baptism) XIX. Ich danck dem Herrn von gantzem hertzen (Lord's Supper) XX. Ihesus Christus vnser heiland, der von (Lord's Supper) XXI. Gott sey gelobet vnd gebenedeiet (Lord's Supper)
Psalm Paraphrases	XXII. Ah Gott von himel sih darein (Psalm 12) XXIII. Es spricht der vnweiset mund wol (Psalm 14) XXIV. Ein feste burg ist vnser Gott (Psalm 46) XXV. Es wolt vns Gott genedig sein (Psalm 67) XXVI. Wer Gott nicht mit vns diese zeit (Psalm 124) XXVII. Wol dem der in Gottes furchte steht (Psalm 128) XXVIII. Aus tieffer not schrey ich zu dir (Psalm 130)
Liturgy Paraphrases and other Ordinary Hymns	XXIX. Iesaia dem Propheten das geschach (Sanctus) XXX. Erhalt vns HERR bey deinem wort (Da Pacem) XXXI. Verleih vns friden gnediglich (Da Pacem) XXXII. Nu freud euch lieben Christen gmein XXXIII. Nu freud euch lieben Christen gmein (different tune) XXXIV. Sie ist mir lieb die wer de Magt XXXV. Mitten wir im leben sind XXXVI. Herr Gott dich loben wir (Te Deum) XXXVII. (German Litany) XXXVIII. (Latin Litany "corrected") XXXIX. Ein newes lied wir heben an
More Psalms	XL. Wo Gott der HERR nicht bey uns helt (Psalm 124) XLI. Wo Gott der HERR nicht bey uns helt (different tune) XLII. Erbarm dich mein o Herre Gott (Psalm 51)

	XLIII. Durch Adams fahl ist gantz verderbt XLIV. Es ist das heil vns komen her XLV. In Gott gleub ich, das er hat aus nicht XLVI. Hilff Gott wie ist der menschen not XLVII. HERR Christ der einig Gottes Son XLVIII. O Gott Vater du hast gewalt XLIX. Ah hilff mich leid vnd sehnlich klag L. O HERRE Gott, dein Goettlich wort LI. Wo Gott zum haus nicht gibt sein gunst (Psalm 128)
Hymns by “Pious Christians” before the Reformation	
Latin Hymns	LII. Dies est leticiae LIII. Der tag der ist so freuden reich LIV. Resonet in laudibus LV. Nunc Angelorum Gloria hominibus LVI. In dulci iubilo, Nu singet LVII. Puer natus in Bethlehem/Ein Kind geboren zu Bethlehem LVIII. Christe der du bist tag vnd liecht LIX. Christ ist erstanden LX. Kyrie, Gott aller welt (Kyrie Paschale) LXI. All her und lob sol Gottes sein (Gloria in excelsis) LXII. Christ fuhr gen himel LXIII. Der du bist drey in einigkeit
Biblical Canticles (set to Gregorian tones)	LXIV. Ich wil dem Herrn singen (Exodus 15:1-19) LXV. Mercket auf fir himel, ich wil redder (Deuteronomy 32:1-43) LXVI. Lobet den HERRN das Israel (Judges 5:2-31) LXVII. Mein herz ist froelich in dem HERREN (1 Samuel 2:1-10) LXVIII. Ich dancke dir herr, das du zornig bist (Isaiah 12:1-6) LXIX. Wir haben ein feste Stad (Isaiah 26:1-21) LXX. Ich Sprach, Nu mus ich zur helle (Isaiah 38:10-20) LXXI. Ich frewe mich ih HERRN (Isaiah 61:10-11) LXXII. Ich wil der guete HERRN gedencken (Isaiah 63:7-64:12) LXXIII. Ich rieff zu dem HERRN in meiner angst (Jonah 2:2-9) LXXIV. HERR ich habe dein geruecht gehoeret (Habakkuk 3:2-19) LXXV. Meine seel erhebt den HERREN (Magnificat) LXXVI. Gelobet sey der HERR, der Gott Israel (Benedictus) LXXVII. HERR, nu lessetu deinen diener im friede faren (Nunc Dimittis) LXXVIII. Preis sey Gott in der hoehe (Gloria in excelsis) LXXIX. Da Israel aus Egypten zoch (Psalm 114)

- LXXX. Nu last uns den leib begraben
 LXXXI. Credo quod redemptor meus
 LXXXII. Ecce quomodo moritur iustus
 LXXXIII. Cum uenisset IESUS in domum Principis
 LXXXIV. Ecce mysterium magnum dico uobis
 LXXXV. STELLA enim dissert a stella
 LXXXVI. Nolumus autem vos fratres
 LXXXVII. Si credimus quod IESUS Christus mortuus
 LXXXVIII. Iam moesta quiesce querela
 LXXXIX. Sienim credimus quod Iesus mortus
 Im fried bin ich dahin gefarn
 Mit frid und freud in gutter ru
 Christ ist die warheit, und das leben.
 In meinem eland war dis mein trost

Hymns in the *Psalmen und Geistliche lieder, welche von fromen Christen gemacht und zu samen gelesen sind.*

Psalms Paraphrases

- I. An wasserfluesse Babylon (Psalm 137)
- II. Vergebens ist all muehe vnd kost (Psalm 127)
- III. Froelich woellen wir Haleluia singen (Psalm 117)
- IV. HERR wer wird won in deiner huett (Psalm 15)
- V. Hilff Gott wie geht das imer zu (Psalm 2)
- VI. Auff dich HERR ist mein trawen steiss (Psalm 7)
- VII. Der HERre ist mein trewer hirt (Psalm 23)
- VIII. In dich hab ich gehoffet HERR (Psalm 31)
- IX. Bis gnedig O HERR dei nem land (Psalm 85)

	X. Kompt her zu mir spricht Gottes Son
	XI. O reicher Gott im throne
	XII. Capitan HERR Gott Vater
	XIII. Genad mir HERR ewiger Gott
	XIV. Hilff Got das mir gelinge
	XV. O Gott verleyh vns dein genad
	XVI. Ich ruff zu dir HERR Ihesu Christ
	XVII. Mag ich vnglueck nicht widerstan
	XVIII. Ich danck dir lieber HERRE
	XIX. Es geht da her das tages schein
	XX. O HERRE Gott begnade mich (Psalm 51)
	XXI. Allein zu dir HERR Ihesu Christ
	XXII. Weltlich ehr und zeitlich gut
	XXIII. Mein zung erkling vnd froelich sing (Pange lingua)
	XXIV. Nu hoeret zu ir Christen leut
	XXV. Ker vmb ker vmb du Iunger Son
	XXVI. Gott Vater im dem himelreich (German Litany)
	XXVII. Als Christus mit seiner lehr
	XXVIII. Mitten wir im leben sind
	XXIX. Barmhertziger ewiger Gott
	XXX. Lobsinget Gott vnd schweiget nicht
	XXXI. Von Adam her so lange zeit
	XXXII. Lobet Gott O lieben Christen
	XXXIII. Sehr gross ist Gottes guetigkeit
	XXXIV. Die Propheten han propheceit
	XXXV. Es was ein mal ein reicher man
	XXXVI. Es wird schier der letzte tag
	XXXVII. Freud euch, freud euch in dieser zeit
Prayers	XXXVIII. Allmechtiger guetiger Gott (Prayer before Meals)
	XXXIX. Dancket dem Herren denn er ist sehr freundlich (Prayer after Meals)
	XL. Vater unser der du bist (Lord's Prayer)

It is striking how many of the hymns in the *Babst Gesangbuch* are translations of Latin liturgical hymns or biblical paraphrases. Nearly all of the hymns are connected to the liturgy in some manner, but only the first 13 *de Tempore* hymns suggest a connection to a specific liturgical day or season. While many church orders suggest replacing the introit, gradual, or sequence with a hymn or psalm, there are no rubrics linking the psalms or biblical canticles to a specific liturgical day. Because the introits and graduals are mostly taken directly from the

psalms, it may have been assumed that the corresponding psalm paraphrase would replace it, but there is no rubric to this effect.

Hymns *de Tempore* in the Church Orders

Most of the 16th century church orders do not contain lists of *de Tempore* hymns. It was probably up to the pastor or other clergy and church musicians to select hymns appropriate to the liturgical day or season. Nevertheless, several church orders do contain lists of hymns *de Tempore*. Joseph Herl lists 14 such church orders, 9 of which were written within the first 100 years of the Reformation. The tenth source from Magdeburg, Halberstadt in 1632 will be considered for this study because of its possible use with the *Magdeburg 1613*. These sources are listed below:

Naumburg [1538]—hymns sung for the introit and gradual and following the sermon at Mass, and hymns sung before and after the sermon at Vespers
Anhalt 1551—hymns sung before the sermon at Mass, Vespers, and weekday services
Andorff 1567—hymns sung before the sermon at Mass
Pirna [before 1569]—Gradual hymns
Annaberg 1579—hymns sung before the Epistle and before the Gospel
Nördlingen 1579—Gradual hymns
Mansfeld 1580—hymns sung at catechism and hymns sung in place of the sequence at Mass
Colberg 1586—Office hymns (not Mass hymns)
Mecklenburg 1602—recommended psalms for the year
Magdeburg, Halberstadt 1632 (reprinted as Magdeburg 1663)—Gradual hymns⁶

Because it is impossible to know exactly which hymns were being sung at other churches, the lists in these church orders should serve as models for choosing Gradual hymns and other *de tempore* hymns when reconstructing the Mass.

The earliest extant church order to include a *de tempore* hymn index is “Die Naumburger Kirchen- und Schulordnung von D. Nicolaus Medler aus dem Jahre 1537.” This agenda appears

⁶ Herl, 154-155.

in volume 2 of Sehling's collection with the corrected date of 1538.⁷ The assignments for psalms and hymns can be found on pages 73-77. Medler's *de tempore* index is in several sections.

Distribution of Vesper Psalms
Vesper Office Hymns (Latin)
Vesper Responsories (Latin)
Sequences or Prosae (Latin – presumably for Mass)
For High Feasts:
 Hymns in place of the introit
 Hymns after the Epistle (Graduallieder)
 Hymns before the Sermon at Mass
 Hymns after the Sermon at Mass
 Hymns before the Sermon at Vespers
 Hymns after the Magnificat at Vespers
Graduallieder for the Sundays after Trinity, during Advent and Lent

The list hymns *de tempore* from Medler's church order are included in Appendix 2 at the end of this document, along with similar hymns from other church orders.

In Anhalt in 1551, an agenda was written purely for the purpose of indicating the position of vernacular hymns throughout the church year. This manuscript, titled *Ordnung der deutschen geistlichen gesenge, in dieser kirchen gebreuchlich und bequemlich, nach befehl unsern g. hern von Anhalt gericht.* is reprinted in the same volume of Sehling as the previous order. The agenda begins with the following instructions:

On the high feast days of Christmas, Easter, Pentecost, and Trinity, one may sing the Mass and vesper in Latin chant. But before the Gospel, the German hymn belonging to the feast-day may be interwoven between verses of the sequence, and there and everywhere else [high and low feasts]⁸ before the sermon on the Gospel the German creed should be sung, as has been commonly done thus far.

The practice of interweaving a vernacular hymn into the sequence was commonly done, even before the Reformation. Many of the German *leisen* were written for this purpose, and examples of this practice can be found in several of the printed chant books from the 16th century.

⁷ Emil Sehling, ed., *Die evangelischen Kirchenordnungen des XVI. Jahrhunderts* vol 1, *Sachsen und Thüringen, nebst angrenzenden gebieten*, part 2 (Leipzig: O. R. Reisland, 1904), 61-90. –www.archive.org

⁸ Sehling, vol. 1, part 2, 555-557. – translated by Jason Thompson

Following these instructions, the agenda arranges instructions by each liturgical season. Within each section, the agenda is not particularly consistent regarding which parts of the services for which it provides hymn selections. For instance, during Advent, the agenda provides hymn selections before the sermon at Matins, the Gospel at Mass, and before Vesper preaching; but for Epiphany, only a hymn before Vesper preaching is provided. For the Sundays after Trinity, the agenda lists nine hymns to be sung in rotation so that the people learn to memorize them, and at the end of the list is the rubric “and the like” indicating that other similar hymns may be chosen.

In 1567, a group of theologians prepared an agenda for the churches of Andorff.⁹ The agenda contains a list of *de tempore* hymns in a section titled “Von Ceremonien bey den Predigten” or “on the ceremonies associated with the sermon.” The Andorff agenda was not reprinted by Richter or Sehling, but a digital version of an original printing has been made available by the Universitäts- und Landesbibliothek Sachsen-Anhalt and can be found by searching the ZVDD website.¹⁰ There were originally no page numbers, but a previous owner of the book hand-wrote numbers on the upper-right corner of the front face of each folio. The section in question may be found on folios 107-108. The agenda does not assign hymns to specific Sundays, but provides a list of hymns to choose from throughout each season of the church year. In addition to the seasonal hymns that may be found in Appendix 2, the Andorff agenda includes three extra sets of hymns:

Hymns one may sing if the *de tempore* hymns are not enough:

1. Das deutsche Te Deum laudamus: Herr Gott dich loben wir
2. Durch Adams fall ist gantz verderbt
3. Nu frewet euch lieben Christen gemein

⁹ *Kirchenagend, oder Form vnd Gestalt, Wie es mit den Sacramenten vund Ceremonien gehalten wird, in der Kirchen der Augspurgischen Confession zu Andorff. Durch die Ehrweirdigen Herrn vnd Predicanten daselbst gestellt, Welcher Namen am Ende gesetzt werden.* (Andorff: [no publisher given], 1576). – www.zvdd.de

¹⁰ www.zvdd.de.

4. Kompt her zu mir spricht Gottes Son
5. Ich ruff zu dir Herr Jesu Christ

More hymns that may be sung outside of feast days:

1. Dis sind die heiligen zehen Gebott
2. Mensch wiltu leben seligkeit
3. Vater vnser im Himmelreich
4. Erbarm dich mein o Herre Gott
5. O Herre Gott begnade mich
6. Allein zu dir Herr Jesu Christ
7. Aus tieffer not schrey ich zu dir
8. Es wolt vns Gott gnedig sein

Psalms that can be used for the same:

1. Ach Gott von Himmel sieh darein
2. Ein feste burg ist vnser Gott
3. Wo Gott der Herr nicht bey vns helt
4. Wer Gott nicht mit vns diese zeit
5. Es spricht der vnweisen mund wol
6. Hilff Gott wie gebet das immer zu
7. An Wasserflüssen Babylon

This agenda offers quite a bit of flexibility, as it never assigns a specific hymn to one liturgical day.

Anton Lauterbach wrote his untitled agenda for the city of Pirna before 1569. Sehling includes this manuscript agenda in his first volume of the collected church orders.¹¹ The order includes a *de tempore* hymn index with two entries for each day of the liturgical year. Though he is not always explicit, it can be inferred that Lauterbach intended the first hymn to be used as the introit and the second as a *Graduallied*. Occasionally, Lauterbach indicates that the Latin introit and sequence or tract should be used, and he indicates that the selections for Christmas and Easter should be used for the entire season – the Christmas season lasting until the Purification of Mary. This distribution is actually quite common in the various church agendas.

The untitled agenda for Annaberg of 1579 does not appear in either Richter or Sehling. The details of this agenda can be found in Johannes Reutenstrauch's *Luther und die Pflege der*

¹¹ Sehling, vol. 1, part 1, 641-645.

kirchen Musik in Sachsen (14. – 19. Jahrhundert).¹² The book was reprinted in 1970 by Georg Olms, but the 1907 edition is easily available online from Google Books. In addition to containing Mass orders for the high feasts, the Annaberg order includes a list of German hymns – 2 for each Sunday and feast day of the church year – on pp. 171-176. It is likely that these are the hymns that are referenced on p. 166 in the section “The Morning Preaching and Communion.” Here, between the rubrics for the Epistle and Gospel, are instructions for the cantor to post the hymns on a board in order that the people can sing along from Luther’s hymnal, “one for the Epistle and one for the Gospel.” It is unclear whether these hymns were both sung as *Graduallieder*, or whether one was to be sung before the Epistle and one before the Gospel as Herl suggests. Where earlier agendas assign a general *Graduallied* for Christmas/Epiphanytide and Eastertide, the Annaberg 1579 agenda assigns specific hymns to each Sunday after Epiphany and Easter. The Annaberg agenda also includes a few more sanctoral feasts, including the feast of St. Anne, which probably only appears in this order because the city of publication bears her name.

In the same year (1579), a manuscript agenda was written for the city churches of Nördlingen. This extensive order is printed in volume 12, part 2 of Sehling’s collection.¹³ A list of hymns for “after the reading of the Epistle” can be found on pp. 386-387. The list of *de tempore hymns* in the Nördlingen agenda falls after several other important lists, including the arrangement of Latin introits and hymns for Sunday Mass and Vespers throughout the church year, and collects with their accompanying versicles (in both German and Latin) and their liturgical assignments.

¹² Johannes Reutenstrauch, *Luther und die Pflege der kirchen Musik in Sachsen (14. – 19. Jahrhundert)* (Leipzig: Breitkopf & Härtel, 1907), 165-76. – www.books.google.com.

¹³ Sehling, vol. 12, part 2, 335-93.

In the following year (1580), the Mansfeld Agenda was published. This lengthy agenda can be found in vol. 2, part 2 of Sehling's collection.¹⁴ Part XVIII is titled "On the Practice of Hymn Singing" under which is the subtitle "Common order of the German Hymns, as are kept throughout the whole year in the city and country." Listed below are a multitude of hymns in place of the sequence at Mass (*Graduallieder*), hymns on the catechism, and hymns for various occasions: wedding Masses, baptisms, and funerals. Each liturgical day usually has about two to four hymns to choose from. The choices for hymns on apostles' days are listed in one group of 10 hymns. Later, the agenda provides a list of feasts to be celebrated.

The Mecklenburg 1602 agenda includes recommended psalms (hymns) for the church year. However, this church order is not readily available in church order collections or in facsimile. Johann Bachmann's 19th century book on hymns in Mecklenburg contains a list of hymns, but he does not arrange it according to the feast for which it was assigned.¹⁵

Although the Magdeburg, Halberstadt agenda of 1632 falls a little late for the parameters of this study, it is included here because of its proximity to *Magdeburg 1613*, published in the same city. This church agenda was not printed in Sehling or Richter's collection of orders, but it is available online courtesy of the Universitäts- und Landesbibliothek Sachsen-Anhalt, easily searchable from www.zvdd.de.¹⁶ A list of *Graduallieder* can be found on pp. 94-103, following ordinary chant formulas of the Mass, collects, and the Litany. The list is quite comprehensive, usually assigning three or more hymn options for each day and includes several Masses not previously contained in earlier lists.

¹⁴ Emil Sehling, ed., *Die evangelischen Kirchenordnungen des XVI. Jahrhunderts*. 15 vols. (Leipzig: O. R. Reisland, 1902-13), vol 2, part 2, 215-48.

¹⁵ Johann Bachmann, *Geschichte des evangelischen Kirchengesanges in Mecklenburg, insbesondere der Mecklenburgischen Gesangbücher* (Rostock: Stiller'sche Hof- und Universitäts-Buchhandlung, 1881), 98-99. – www.books.google.com

¹⁶ *Magdeburg: vnd Halberstadische Kirchen-Agenda...* (Magdeburg ,1632).

Modern Editions of Lutheran Hymnody

In addition to the primary sources, it is possible to obtain hymns through modern critical editions of Lutheran hymnody. The most recent critical edition of Lutheran hymnody is *Das deutsche Kirchenlied*, published by Bärenreiter. The project currently includes hymns printed through 1610 and manuscript hymns through 1530 with subsequent volumes forthcoming. The project is divided into three sections: I) Catalogue of Prints, II) German Sacred Medieval Vocal Music, and III) Complete Editions of Tunes from Printed Sources to 1680. Section III currently has six physical volumes of hymns from printed sources with both text and music. This collection is currently the most authoritative source for hymns outside of using the primary sources.

There are two nineteenth century collections of German church song that may be of use as well. Philip Wackernagel's *Das deutsche Kirchenlied von der ältesten Zeit bis zu Anfang des XVII. Jahrhunderts* (a title unfortunately similar to the Bärenreiter collection) was published in five volumes containing over 1,600 hymn texts. Johannes Zahn's *Die Melodien der deutschen evangelischen Kirchenlieder* was published from 1889-93 in six volumes containing nearly 9,000 hymn melodies. Zahn's numbering system is still used to reference hymn melodies by hymnologists.

Additional modern editions are listed in Joseph Herl's *Worship Wars in Early Lutheranism*. In his first appendix: *Sources of German Hymns*, he lists all of the German hymns named in the church orders with references to their location in important collections of Lutheran hymnody. These collections include the *Babstsche Gesangbuch*, collected works editions, and modern English and German Lutheran hymnals. The only drawback of this list is that Herl

intentionally omits the hymns found in the *de tempore* lists in order to save space. Nevertheless, this is an excellent resource for finding the appropriate hymns for the Mass.

5. A Summary and Two Case Studies

A Summary of Where to Find Each Part of the Mass

This chapter is organized according to a typical Mass order, as follows:

Preparatory rite
Introit
Kyrie and Gloria
Salutation and Collect
Epistle
Gradual, Alleluia, Tract, Sequence, Hymn/Graduallied
Gospel
Credo
Hymns and Rites Accompanying the Sermon
Exhortation to the Communicants
Preface
Sanctus and Agnus Dei
Lord's Prayer
Verba institutionis (Words of institution)
Hymns and Chants During the Distribution of Communion
Salutation and Post-Communion Collect
Benediction
Closing Hymns and other Chants

In each section the possible sources for each Mass item are provided. There are also instructions for setting the parts of the Mass that require recitation tones. The Mass order provided above is not an order from one particular source, but a generic order that covers all of the parts that one might typically find in the church orders. Within each section is included the contents of the service books from chapter 3 and *HDKM 1,1* for that particular part of the Mass. This will facilitate the reader in seeking out the appropriate sources for reconstructing a Mass.

Preparatory Rite

A few church agendas prescribe or provide preparatory prayers or rites preceding the introit. Some mention the use of the *Confiteor* or other prayers that are said privately by the

priest, while others include hymns and prayers for corporate use. It is worth noting that the modern Lutheran practice of beginning the Mass with corporate confession and absolution was not in use during the 16th century. Instead, many church orders contain instructions that those who intend to receive Holy Communion are expected to attend confession and absolution on the preceding Saturday. This would often be offered following Vespers.

Two of the printed service books contain chants and prayers for the preparatory rite for Mass: *Spangenberg 1545*, and *Keuchenthal 1573*. *Spangenberg 1545* includes a preparatory rite preceding the First Sunday in Advent in both the Latin and German portions of his book. In both cases, he includes a hymn to the Holy Ghost and two collects. The *Cantiones ecclesiasticae* includes the *Veni sancte Spiritus, reple tuorum*.¹ The *Kirchengesenge Deudtsch* includes a different hymn to the Holy Ghost, the German *Kom heiliger Geist Herre Gott*. Spangenberg's German version of this hymn is quite a bit more ornamented than the usual version of this hymn – closer in style to the Latin chant. The musical example below compares Spangenberg's *Kom heiliger Geist* to the same hymn found in the 1545 *Babstsche Gesangbuch*. The note values have been reduced to facilitate comparison with the modern version of the hymn.

Figure 5.1. Comparison between Spangenberg's and Babsts's Versions of *Kom heiliger Geist*

The figure displays two staves of musical notation for the hymn 'Kom heiliger Geist Herre Gott'. The top staff is labeled 'Spangenberg 1545' and the bottom staff is labeled 'Babst 1545'. Both staves begin with a treble clef, a key signature of one flat (B-flat), and a common time signature (C). The Spangenberg version is significantly more ornamented, featuring many more notes and rests, particularly in the first half of the phrase. The Babst version is simpler, with fewer notes and rests. The lyrics are written below the notes: 'Kom hei - li - ger Geist Her - re Gott, er - füll mit dei - ner gna - den — gut,' for Spangenberg and 'Kom hei - li - ger Geist Her-re Gott, er - füll mit dei - ner gna-den gut,' for Babst.

¹ This chant is almost identical to the antiphon found on p. 1837 of the *Liber Usualis*; the only difference is that Spangenberg includes a double alleluia at the end of the chant. It is interesting that this chant falls under “Invocation to the Holy Ghost” in the *Liber*, and includes one of the same collects as Spangenberg’s preparatory rite.

dei - ner gleu - bi - gen hertz mut und sin, dein brün - stig lieb ent - zünd in inn,
 dei - ner gleu - bi - gen hertz mut und sinn, dein brun - stige lieb ent - zünd in yn,
 O Herr durch dein - es liech - tes glantz, zu dem glau - ben ver - sam - let hast,
 o herr durch dein-es lich - tes glantz, zu dem glau - ben ver-sam-let hast,
 das volck aus al - ler welt zun - gen, das sey dir Herr zu lob ge - sun - gen,
 das volck aus al - ler walt zun - gen, das sey dir Herr zu lob ge sun - gen,
 Hal - le - lu - ia, Hal - le - lu - ia.
 Ha - le - lu - ia, Ha - le - lu - ia.

In each section, Spangenberg includes two collects, although they are not exactly the same in the German section as they are in the Latin. The first Latin collect is the same as the second German collect, and the other collects do not match.

Table 5.1. Preparatory collects in *Cantiones ecclesiasticae*

Cantiones ecclesiasticae (1545)	Translation: The Lutheran Hymnal (1941)
Oremus. Omnipotens sempiterne Deus, qui, spiritu sancto tuo: universam ecclesiam sanctificas et gubernas: exaudi preces nostras: et concede propitious: ut ipsa una cum membris	Almighty and everlasting God, who by Thy Holy Spirit dost govern and sanctify the whole Christian Church, hear our prayers for all members of the same and mercifully grant

suis per tuam gratiam, in vera fide tibi serviat, per Jesum Christum dominum nostrum. Amen. ²	that by Thy grace they may serve Thee in true faith; through Jesus Christ, Thy Son, our Lord. [Amen.] ³ (2 nd Litany Collect)
Oremus. Deus qui hodierna die: corda fidelium sancti spiritus illustration docuisti, da nobis in eodem spiritu recta sapere, et de eius consolation semper gaudere, per Christum Dominum nostrum. Amen. ⁴	O God, who didst teach the hearts of Thy faithful people by sending to them the light of Thy Holy Spirit, grant us by the same Spirit to have a right judgment in all things and evermore to rejoice in His holy comfort; through Jesus Christ, Thy Son, our Lord. [Amen.] ⁵ (Collect for Whitsunday)

Table 5.2. Preparatory collects in *Kirchengesenge Deudtsch*

Kirchengesenge Deudtsch (1545)	The Lutheran Hymnal (1941)
Almechtiger ewiger, barmhertziger Gott, von dem alles gut kömpt, Wir bitten dich verseye uns deinem volcke, auff das wir durch deines geistes eingeben was recht unnd gut ist bedencken, unnd durch dein hülff unnd beystand auch dasselbige ernstlich fulbringen. Durch deinen lieben son Jhesum Christum unsern herrn. Amen. ⁶	O God, from whom all good things do come, grant to us, Thy humble servants, that by Thy holy inspiration we may think those things that be right and by Thy merciful guiding may perform the same; through Jesus Christ Thy Son, our Lord. [Amen.] ⁷ (Collect for Rogate)
Almechtiger ewiger Gott, der du durch deinen heiligen Geist, die gantz Christenheit heiligest und regierest, Erhör unser bitte, unnd gib uns gnediglich, das sie mir allen iren gliedern, in reinem Glauben, durch deine gnade dir diene. Durch Jhesum Christum, deinen son unsern Herrn. Amen. ⁸	Almighty and everlasting God, who by Thy Holy Spirit dost govern and sanctify the whole Christian Church, hear our prayers for all members of the same and mercifully grant that by Thy grace they may serve Thee in true faith; through Jesus Christ, Thy Son, our Lord. [Amen.] ⁹ (2 nd Litany Collect)

Additionally, Spangenberg includes the “Oremus,” or “Let us pray,” in the Latin section, but not in the German. Perhaps this introduction to the prayer, along with the salutation, would be assumed. For the intonation of the salutation and collect, see *Salutation and Collect* below.

² Johann Spangenberg, *Cantiones ecclesiasticae latinae / Kirchengesenge Deudtsch auff die Sontage vnnd furnemliche Feste durches gantze Jar* (Magdeburg: Lotther, 1545), *Cantiones ecclesiasticae*, i.

³ *The Lutheran Hymnal* (St. Louis: Concordia Publishing House, 1941), 112.

⁴ Spangenberg, *Cantiones ecclesiasticae*, i.

⁵ *The Lutheran Hymnal*, 72.

⁶ Spangenberg, *Kirchengesenge Deudtsch*, ii.

⁷ *The Lutheran Hymnal*, 71.

⁸ Spangenberg, *Kirchengesenge Deudtsch*, ii.

⁹ *The Lutheran Hymnal*, 112.

Keuchenthal 1573 also includes a preparatory rite at the beginning of Advent I. It includes the chant *Nim von uns Herr Gott* (a German translation of the *Aufer a nobis*) and a collect. The *Aufer a nobis* is part of the traditional Roman Catholic preparatory rite,¹⁰ but most Roman sources do not set it to musical notation. Perhaps Keuchenthal's musical setting of this prayer indicates a public use rather than a private prayer for the priests and other clergy. Above the chant, Keuchenthal includes the rubric, "On the four Sundays of Advent, one may begin by singing." At the beginning of other liturgical seasons, Keuchenthal provides a few similar rubrics indicating material to be sung before the introit. On Septuagesima, a rubric directs the reader to fol. 1 to sing *Nim von uns HERR* and pray the accompanying collect. On the first Sunday after Trinity, a rubric instructs the reader to sing the antiphon *Veni sancte Spiritus*. One can infer that the other antiphons and responsories preceeding the introit on various high feasts are intended to serve as the chant in the preparatory rite. The collect in Keuchenthal's Advent preparatory rite does not match any of Spangenberg's preparatory rite collects. It is commonly known as the first Litany collect in modern Lutheran usage.

Table 5.3. Preparatory Collects in *KirchenGesenge Latinisch vnd Deudsch*

Keuchenthal (1573)	The Lutheran Hymnal (1941)
Herr Gott himlischer Vater, der du nicht lust hast an der armen Sündertod, lest sie auch nicht gerne verderben, Sondern wilt das sie beteret werden und leben, Wir bitten dich hertzlich, du woltest die woluerdiente strafe unser Sünden gnediglich abwenden, und uns hinfort zu bessern deine Barmhertzigkeit mildiglich verleihen, umb Jhesus Christus unsers HERRN willen, Amen. ¹¹	Almighty God, our heavenly Father, who desirest not the death of a sinner, but rather that he should turn from his evil way and live, we beseech Thee graciously to turn from us those punishments which we by our sins have deserved and to grant us grace ever hereafter to serve Thee in holiness and pureness of living; through Jesus Christ, Thy Son, our Lord. [Amen.] ¹²

¹⁰ Benedictines of Solesmes, ed., *Liber Usualis, with Introduction and Rubrics in English* (Tournai, Belgiu & New York: Desclée & Co., 1962), 2.

¹¹ Johann Keuchenthal, *KirchenGesenge Latinisch vnd Deudsch* (Wittenberg: Schwenck, 1573), 2.

¹² *The Lutheran Hymnal*, 112

Introit

The introit is the easiest Proper to obtain, because all of the 16th century service books contain some, if not all, Latin introits for the church year. Lossius's *Psalmodia*, *Keuchenthal 1573*, *Ludecus 1589*, and *Magdeburg 1613* contain introits for the entire church year. *Eler 1588* contains most of the introits, although his chant book does not provide the historic introits for Eastertide; instead, the introit for Easter – “Resurrexi et adhuc” – is repeated for the Sundays following Easter. Additionally, there are several Sundays where Eler provides a rubric for a German hymn that may be sung in place of the introit. Spangenberg's *Cantiones ecclesiasticae latinae* includes only 17 introits, mostly for high feasts and major days in the sanctoral calendar. This usage coincides conveniently with the Pirna pre-1596 agenda that provides a list of German Hymns to be sung in place of the introit (see Chapter 4), but indicates that on high feasts the Latin introit should be sung. A comparison of Latin introits and their liturgical assignments can be found in Appendix 1. Similarly, the list of German Hymns to be substituted for the Latin introit can be found in Appendix 2.

A modern source for the introits is the *HDKM 1,1*, mentioned at the end of Chapter 3. Pages 71-95 contain 27 introits, and the addendum contains another 9 introits on pages 334-345. These introits are extracted from early Lutheran source books. Although the introits are listed by their Latin titles, the introits themselves are in German, and many introits are different German versions of the same Latin introit.

Some issues of performance practice for the introits remain unclear. The modern practice of repeating the antiphon after the *Gloria Patri* does not appear in every source. However, the rubric at the beginning of the Magdeburg *Cantica Sacra* of 1613 seems to indicate that practice (see the Magdeburg order of Mass above.) Additionally, *Spangenberg 1545* and *Keuchenthal*

1573 indicate a repetition of the antiphon by providing an incipit following the *Gloria Patri*. In none of the sources is it clear which performing forces were involved in chanting the introit. There is no symbol to indicate intonation by a priest or other soloist followed by the entry of the choir. Therefore, it is not clear whether this modern practice took place in 16th century Germany.

Many church orders suggest that a vernacular hymn or psalm may replace the Latin introit. *Eler 1588* often indicates vernacular hymns to be sung in place of the Latin introit. In this case, these hymns can be found in the second part of the volume. In addition, specific assignments for German introit hymns can be found in the Naumburg 1538 church agenda.

Kyrie and Gloria

In the 16th century German chant books, the *Kyrie* and *Gloria* were considered to be a single unit. In these chant books, the rubrics do not mention the Gloria, but it is implied by the rubrics for the Kyrie. Three of the six chant books print the music for the Kyrie and Gloria within the Propers of the season:

Table 5.4. The Kyries and Glorias Printed within the *de Tempore* propers

Volume	Kyries	Glorias
Spangenberg 1545	3 Kyries (Latin)	3 Glorias (Latin)
	3 Kyries (German)	4 Glorias (German)
Keuchenthal 1573	9 Kyries (Latin)	8 Glorias (Latin)
	6 Kyries (German)	
Magdeburg 1613	11 Kyries (Latin)	10 Glorias (Latin)

Both *Keuchenthal 1573* and *Magdeburg 1613* provide indexes, making the Ordinaries easy to find. In each of these indexes, the author does not provide a separate subsection for the Glorias with the understanding that the Gloria accompanies the Kyrie within the Propers. Occasionally a rubric is provided after the Kyrie to direct the reader to a previously printed setting of the Gloria. There are two notable issues with the *Magdeburg 1613* Kyrie index; first,

the *Kyrie in festis beatae virginis Marie* found on p. 1033 does not appear in the index, and second, there are three Kyries – *Kyrie in die Viridium*, *Kyrie in die Parasceves*, and *Kyrie Sabbatho sancto* that do not belong to the Ordinary of the Mass, but to the prayers at the end of the office. *Spangenberg 1545* does not provide an index, although its three Kyries and Glorias can be easily found on the First Sunday in Advent, Christmas, and Easter Masses in both the Latin and German parts. There is a fourth German Gloria printed in the Appendix of the German portion of the volume.

The remaining three printed chant books print the Kyries and Glorias in a separate *Kyriale* section outside of the Propers. Lossius's *Psalmodia* places the *Kyriale* in *Liber Tertius*, *Eler 1588* places it at the very beginning of the book, and *Ludecus 1589* places it at the end of the *Prior Pars*. The following chart shows how many Kyries and Glorias are included in each volume and the location of the *Kyriale* within the volume.

Table 5.5. Locations of the Kyries and Glorias in chant books with separate *Kyriales*

Chant Book	Location	Kyries	Glorias
Lossius 1553	pp. CCLVII-CCLXIX	13 Kyries	4 Glorias
Lossius 1561/69	fol. 266v-276	11 Kyries	4 Glorias
Lossius 1579/80/95	fol. 291-301v	11 Kyries	4 Glorias
Eler 1588	pp. XIII-XXIII	9 Kyries	5 Glorias
Ludecus 1589	fol. 299-304v	8 Kyries	4 Glorias

As one can see, each volume contains more Kyries than Glorias. The *Kyriales* are arranged in such a way that between one and four Kyries are followed by a Gloria setting.

Many German versions of the various Kyries and Glorias can be found in the *HDKM 1,1*. The volume contains 35 Kyries and 21 Glorias on pages 3-43, and 8 Kyries and 6 Glorias in the addendum on pages 423-436. Many of them are various German versions of the same original Latin chant, so the number of distinct melodies is significantly smaller.

Proper assignments of the various Kyries and Glorias from all of the sources are in Appendix 1 of this document. In some cases, particularly in Lossius's *Psalmodia*, the author does not always provide a rubric to indicate which Ordinaries should be sung. Many Kyries bear titles implying usage, for instance, the *Kyrie Summum* is usually sung at high feasts, the *Kyrie Paschale* during Eastertide, the *Kyrie in Adventu Domini* during Advent, etc. There are exceptions, however; Lossius and Keuchenthal assign the *Kyrie Angelicum* to the Sundays after Epiphany, whereas Ludecus assigns the *Kyrie Paschale* to the same Sundays.

An important issue is the inclusion or omission of the Gloria during certain liturgical seasons. Most modern liturgical churches omit the Gloria during penitential seasons including Advent and Lent. This was not always the case in the 16th century liturgies. *Spangenberg 1545*, *Keuchenthal 1573*, and *Magdeburg 1613* all print a Gloria within the Advent Sunday Propers; Lossius's *Psalmodia* has a *Kyrie in Adventu Domini* that is printed with its own setting of the Gloria; and both *Eler 1588* and *Ludecus 1589* imply the use of the Gloria with their Advent Kyrie assignments.

Lent is a more complex case. *Spangenberg 1545*, *Keuchenthal 1573* and *Magdeburg 1613* all include a rubric specifically assigning a Gloria during Lent. Lossius's *Psalmodia* does not specify which Kyrie should be sung during Lent. The Kyrie assigned during Lent in *Eler 1588* does include a Gloria, but there is no rubric indicating whether or not the Gloria should be sung. *Ludecus 1589* is the only book to include a rubric for Lent specifically omitting the Gloria.

It is possible that the omission of the Gloria during these seasons varied between regions, and referring to the local agendas may shed light on this issue. The editors of the chant volumes may have included the Gloria assignments based on local practice. However, unless a church order indicates otherwise, it is safest to follow the rubric in the chant book one is using.

Salutation and Collect

The salutation is a simple responsive chant between the priest (or deacon during other parts of the Mass) and either the choir or congregation. The simple Latin and German text is below:

Table 5.6. Texts of the salutation

Performer	Latin	German	English Translation
Priest	Dominus vobiscum.	Der Herre sei mit euch.	The Lord be with you.
Choir/Congregation	Et cum spiritu tuo.	Und mit deinem Geist.	And with thy spirit.

The salutation can come at four different places within the Mass. The first is at the collect *de Tempore*, but can also appear before the reading of the Gospel, at the preface, and before the closing Benediction. The salutation at the preface always gets its own music and is discussed below. The salutation at the other three points use similar musical notation.

Not all of the chant books include salutations and collects, and most that include them do not include musical notation. The books omitting musical notation do not likely imply that the salutation should be spoken. It may have been that the simple recitation formulae were already memorized from frequent use, making it unnecessary to print the musical notation. *Keuchenthal 1573* and many of the church orders published in Sehling and Richter include only the text for the salutation.

Ludecus 1589 provides musical notation for 1 Latin and 2 German salutations. These can be found within the Mass for the First Sunday in Advent (Figures 5.2 – 5.4).

Figure 5.2. Ludecus's collect salutation

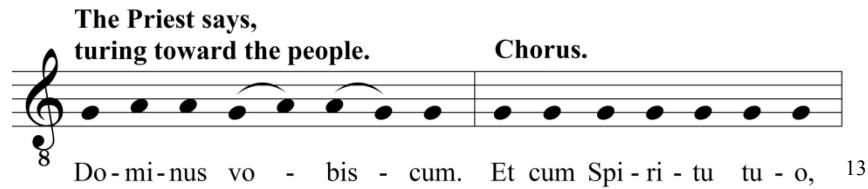


Figure 5.3 Ludecus's Gospel salutation

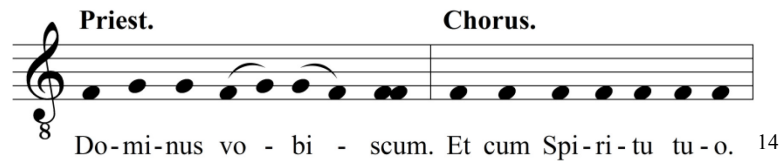
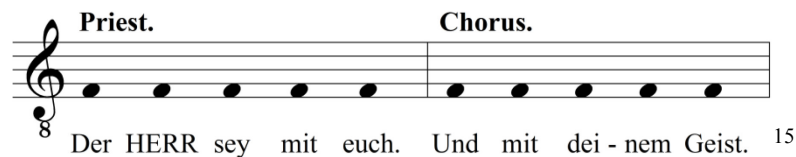


Figure 5.4 Ludecus's Benediction salutation



Ludecus does not provide German versions of the collect or Gospel salutations, so it is not possible to know whether the German salutation was chanted to the same tone as the Latin or always on one tone as it is in the salutation for the Benediction. More German salutations can be found in the *HDKM 1,1* on page 327.

Following the salutation, the priest chants “oremus,” or “Laßt uns beten” in German. In English, this is rendered, “let us pray.” Again, Ludecus is the only chant book to provide musical notation.

¹³ Matthäus Ludecus, *Missale, hoc est cantica, preces, et lectiones sacrae, quae ad missam officium, ex pio primaevae ecclesiae instituto, in templis Christianorum, cantari usitate solent* (Wittenberg: 1589), 1-verso.

¹⁴ *Ludecus 1589*, 5-verso.

¹⁵ *Ludecus 1589*, 13-recto.

Figure 5.5 Ludecus's collect "oremus"

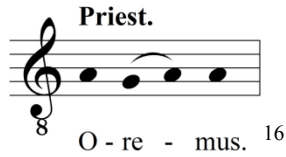


Figure 5.6 Ludecus's post-communion "Laßt uns beten"



Several other German musical settings can be found in *HDKM 1,1* in the section titled "Kollekten" on pages 263-265.

The collect *de tempore* immediately follows after the salutation and the "oremus." The texts for these collects can be found in a number of books. *Spangenberg 1545* includes collects for the entire church year in Latin and for most of the high feasts in German. The majority of the Latin collects can be found at the end of the Latin section on folios clx and following.

Keuchenthal 1573 and *Magdeburg 1613* both include German texts for Collects on feasts and at the beginning of major seasons in the church year. Rubrics indicate that the collects are then repeated throughout each season. *Ludecus 1589* includes Latin collects for every Mass in the volume. Neither Lossius's *Psalmodia* or *Eler 1588* include collects.

The recitation tones for the collects are more difficult to find. Ludecus, in addition to including Latin collects for the entire *de tempore* and *sanctoral* cycles, includes two examples for chanting the collects. These can be found on the First Sunday in Advent and the Feast of St. Andrew (the first Mass in each section). These recitation tones are similar in that both tones

¹⁶ *Ludecus 1589*, 1-verso.

¹⁷ *Ludecus 1589*, 12-recto.

remain on their reciting pitches for most of the formula, and most often make use of the semitone below the reciting pitch at cadences. However, each collect tone has a different reciting pitch: The Advent collect's reciting tone is an A, with a G-sharp neighbor – a rather unusual pitch for plainchant; and the St. Andrew collect makes use of a C as the reciting tone. They also differ in their conclusions; the Advent collect falls by a step from the reciting tone, and the St. Andrew collect falls by a third. In both cases, the chorus responds with an “amen” on the final note of the collect's termination, not on the reciting tone.

HDKM 1,1 includes several collect tones on pages 263-265. There is quite a range of recitation formulae, from Luther's suggestion of chanting the collect on one note in the *Deutsche Messe*, to more elaborate 17th- and 18th century tones. Luther's monotone recitation formula may shed light on the chant books that do not include a recitation tone; perhaps the collects were intended to be recited on a single pitch, making the inclusion of a tone unnecessary.

Epistle

Most modern liturgical churches have an Old Testament reading or other Lesson preceeding the Epistle. This is a relatively new part of the Mass liturgy and is not part of the 16th century German Mass. The first reading is usually called the Epistle, whether or not it is from the epistolary content of the New Testament, although it is sometimes indicated as “for the Epistle” when taken from another portion of the Bible.

There are several important factors involved in the Epistle readings. One must know where to get the full texts of the Epistles, the recitation formulae, and the proper introductions. Several chant books include the full texts of the Epistles for the entire church year. *Spangenberg 1545* (in his second part) and *Keuchenthal 1573* both include German Epistle texts, and

Spangenberg 1545 (first part) and *Ludecus 1589* include Latin Epistle texts. *Magdeburg 1613* includes biblical references with Latin incipits but does not include the full text –*Magdeburg 1613* also provides Epistle assignments for Tuesday and Thursday Masses every week.

Another possibility of sources for the readings is a lectionary from the period. A handful of sources are listed below, although it is likely that there are many more.

Table 5.7. Early Lutheran printed lectionaries

Date	Compiler	Title	Publiser	City	Lang.
1539	Johann Spangenberg	<i>Evangelia Dominicalia In Versiculos extemporaliter versa</i>	Georg Rhau	Wittenberg	Latin
1546	Johann Spangenberg	<i>Evangelia dominicalia in versiculos extemporaliter versa</i>	?	[Ingolstadt]	Latin
1604	David Ciceler	<i>Episteln Und Evangelia auff alle Sontage/ und Fürnembsten Feste durchs gantze Jar</i>	Johann Meiszner	Magdeburg	German
1612	Johann Stigel	<i>Evangelia et epistolae per omnes totivs anni Dominicas & dies Festos.</i>	Iacobus Lucius	Helmstadt	Latin

Of these lectionaries, Spangenberg’s two publications only include Gospels, not Epistles, and Ciceler’s 1604 volume is both the only German lectionary and the only lectionary to include musical notation. In fact, Ciceler’s volume sets all of the Epistles and Gospels for the church year and festivals to musical notation, making this the most valuable resource for Epistles and Gospels. Ciceler’s lectionary uses Luther’s Epistle and Gospel tones, so one can either directly extract the appropriate readings or use them as models to set Latin Epistles and Gospels. All four sources are available online at the ZVDD website.¹⁸

It is possible to extract the readings directly from the Bible, although great care must be taken to know exactly where the reading begins and ends, and whether a greeting (such as

¹⁸ www.zvdd.de.

“bretheren” or “dearly beloved”) ought to begin the Epistle reading. For the most part, the Latin readings in *Spangenberg 1545* and *Ludecus 1589* match the Vulgate. The German readings, however, do not always match the 1545 Luther Bible. These two translations of the Bible are easily accessible online. However, if one is planning to reconstruct each part of the Mass in its original language, it is best to consult a service book that includes the full Epistle reading.

Recitation formulae for the Epistles are more common than collect tones. Luther provides two Epistle tones in his *Deutsche Messe*. These tones were not intended for specific use, but to be selected at will depending upon the proficiency of the clergy. He includes rules for chanting both Epistle tones – the intonation, two types of commas, a colon, a period, a question, and the termination. After this, Luther includes as an example the Epistle for the Third Sunday in Advent.

Three of the printed service books provide examples of Epistles set to chant tones. *Spangenberg 1545* provides five examples, *Keuchenthal 1573* provides one, and *Ludecus 1589* provides two. Both Spangenberg and Keuchenthal use the tones that Luther provides in the *Deutsche Messe* (even for the Latin Epistles), and Ludecus provides a different tone. The chart below shows where these examples can be found, which language, and which tone is used.

Table 5.8. Comparison of the Epistle tones in the printed chant books

Book	Location	Language	Tone
Spangenberg (L)	Advent I	Latin	Luther 1
Spangenberg (L)	Christmas	Latin	Luther 2
Spangenberg (L)	Easter	Latin	Luther 1
Spangenberg (G)	Advent I	German	Luther 1
Spangenberg (G)	Christmas	German	Luther 2
Keuchenthal	Advent I	German	Luther 2
Ludecus	Advent I	Latin	Ludecus
Ludecus	St. Andrew	Latin	Ludecus

While having Luther’s formulae is helpful, he does not explain how to apply the rules to varying accentuation patterns in the text. For instance, he will often give several repetitions of a single

pitch – this is likely an indication that the pitch should be repeated as many times as is necessary to fit the text. What are missing from Luther’s formulae are accents in the music indicating which pitches should fall on accented syllables in the text. This information can be derived from the examples provided in the *Deutsche Messe* and the printed service books, but it is quite complicated.

For lection tones, *HDKM I, I* connects the dots that are missing in Luther’s Epistle examples. It provides eight examples of German Epistle tones on pages 285-95, and four examples on pages 494-497 – five of which are from sources already discussed. The most helpful feature in *HDKM I, I* is a chart that comes between pages XII and I*. This chart extracts the examples by type of punctuation so that one can see all of the examples of a comma from Epistle tone I, or all the examples of a question from Gospel tone II, etc. The chart also provides accent marks above each formula so that the reader can properly line up the textual accents with the tone.

The Epistle is preceded by an introduction with its own formulae. The Latin formula is the same in all sources, “Lectio Epistole beati ____ ad ____” (the first space indicates the author, and the second space indicates the recipient.) *Spangenberg 1545* and *Keuchenthal 1573* are the only books that contain German introductions, but they provide differing formulae.

Spangenberg’s is, “So schribt der heilige Apostel ____ zu ____;” Keuchenthal’s is “So schreibt S. ____ der heilig Apostel Jhesu Christi, zu ____.” Many of the Latin Epistles then begin with a greeting such as “Fratres” (“Brethren”) for the Epistles of St. Paul to various churches, and “Charissimi” (“Dearly Beloved”) for the Epistles of other writers. These greetings are sometimes transferred into the German Epistles as well.

Gradual, Alleluia, Tract, Sequence, and Sequence Hymn/*Graduallied*

Depending upon the church agenda or chant book, there can be several chants between the Epistle and Gospel. In a Latin Mass, the most common scenario is to have an alleluia and sequence, replaced by a tract during Lent. The German Masses tend to have a German sequence hymn or other *Graduallied* (*de tempore* hymn in place of the gradual).

Most agendas and service books include few if any graduals. The only exceptions are *Christus factus est* for Judica, found in *Spangenberg 1545* and *Keuchenthal 1573*; *Exsurge... et intende* and *Ego autem* for Holy Monday and Tuesday respectively, found in *Ludecus 1589*; *Christus factus est* for Maundy Thursday and Holy Saturday, found in Lossius's *Psalmodia*, *Keuchenthal 1573*, and *Ludecus 1589*; and the *Haec est dies* graduals for Easter Sunday, Monday, and Tuesday, found in *Spangenberg 1545*, Lossius's *Psalmodia*, *Keuchenthal 1573*, and *Ludecus 1589*. *Magdeburg 1613* is a different case; although it does not assign graduals to the Sundays of the *de tempore* section or *sanctoral* feasts, the traditional Sunday graduals are assigned to the Tuesday ferial Mass. Among modern sources, *HDKM 1,1* includes only 1 gradual.

Each of the chant books contain proper alleluias, although the earlier sources have fewer than the later ones. *Spangenberg's Cantiones ecclesiasticae* contains only 8 alleluias – likely expecting the remaining Sundays to either repeat the alleluia from the beginning of the liturgical season or use a *Graduallied* in its place. Lossius's *Psalmodia* contains only 14 alleluias, mostly for major feasts and the festal liturgical seasons. *Keuchenthal 1573* contains 16 Latin alleluias plus a German translation of the *Haec est dies* for the Annunciation. *Eler 1588* contains 13 alleluias for use on high feasts. *Ludecus 1589* and *Magdeburg 1613* print the alleluias for the complete *de tempore* and *sanctoral* sections. Among modern sources, 35 alleluia settings are

printed in *HDKM 1,1*, although many are simply settings of the “alleluia” text without the accompanying verse. Another six are found in the addendum.

Tracts, used during Lent in place of the alleluia, also appear less in the earlier chant books and more often in *Ludecus 1589* and *Magdeburg 1613*. *Spangenberg 1545* includes only two tracts, the *De profundis* on Septuagesima – which is incorrectly labeled “Hymnus,” and *Domine non secundum* for Invocavit. Lossius’s *Psalmodia* only prints the *Domine non secundum* on Invocavit. *Keuchenthal 1573* prints the *De profundis* tract on Septuagesima and repeats the chant the following two Sundays. He likewise prints the *Domine non secundum* on Invocavit and repeats it throughout Lent. *Eler 1588* prints only one tract, the *Domine non secundum* at Invocavit, but repeats it throughout Lent and Passiontide. He also includes a rubric for this tract on the 17th and 25th Sundays after Trinity. *Ludecus* provides tracts for each of the Masses from Pre-Lent through Holy week, and for St. Matthias, whose feast day always falls during the period when alleluias are omitted. *Magdeburg 1613* includes all of the tracts during Lententide. He also includes tracts for feasts in the sanctoral calendar that sometimes fall during Lent, such as the Conversion of St. Paul, Purification of Mary, and the Annunciation. Among modern sources, seven German settings of tracts can be found in *HDKM 1,1*, plus one extra in the addendum.

The Latin sequences, were more common in the 16th century chant books than the graduals, alleluias, or tracts. *Spangenberg 1545* includes 9 Latin sequences in the *Cantiones ecclesiasticae latinae* and 10 German translations of sequences in the *Kirchengesenge Deudtsch*. Lossius’s *Psalmodia* includes 30 Latin sequences. *Keuchenthal 1573* includes 26 Latin sequences with 16 German translations. *Eler 1588* only includes 9, although he uses rubrics to repeat them throughout most of the festival half of the *de tempore* calendar. *Ludecus 1589*

includes 29 sequences, and *Magdeburg 1613* includes 21 sequences. Among modern sources, *HDKM 1,1* includes 28 German versions of sequences, plus another six in the addendum.

In addition to the Latin chants, one or more German vernacular hymns can be assigned between the Epistle and Gospel. There are several names for hymns found at this point in the liturgy, including *Graduallied*, hymn *de tempore*, sequence hymn, and *Hauptlied*. It is necessary to find both the assignments of the hymns for each Sunday and feast, and the hymns themselves. *Spangenberg 1545* prints 10 German vernacular hymns in the *Kirchengesenge Deudtsch* between the Epistle and Gospel. *Keuchenthal 1573* prints many *Graduallieder* in large groups on high feasts or at the beginning of each liturgical season, but without specific assignments for the following Sundays. *Eler 1588* may be the most helpful source; it includes sequence hymn assignments for most of the Sundays of the church year, and all of the hymns referenced in the Propers are printed in the second part of the book. The only drawback of the Eler is that the hymns are printed in Low German, and the spellings are inconsistent. *Ludecus 1589* provides an order of *Graduallieder* on pages 338v-342 at the very end of the first part. He even indicates that these are German hymns to be sung between the Epistle and Gospel. Many Sundays include several hymn assignments, leaving it up to the reader to choose between hymns, but he usually provides a list for each Sunday rather than grouping them by season. In addition to the chant books, many church orders provide hymn assignments for *Graduallieder*; these include: Naumberg 1538, Pirna (before 1569), Annaberg 1579, Nördlingen 1579, Mansfeld 1580, and Magdeburg-Halberstadt 1632.

Gospel

In general, finding assignments, texts, and chant formulae for the Gospels is the same process as for the Epistles. Unlike the Epistle, the Gospel begins with a salutation, but the only service book to include the salutation with the Gospel is *Ludecus 1589*. Among modern sources, *HDKM 1,1* includes two salutations specifically for use with the Gospel, and can be found on page 327. For more information concerning the salutation, see the section on the salutation and collect above.

In addition to the salutation, each Gospel reading begins with an introduction. Unlike the introduction to the Epistle, the Latin Gospel introduction includes a response from the choir or congregation as follows:

Priest: Sequentia sancti Evangelii secundum ____
Chorus: Gloria tibi Domini.

The word “Sequentia” literally means “the continuation,” indicating that the Gospel reading is picking up in the middle of the Gospel. In the rare event that the reading is from the very beginning or end of the Gospel, the word “Sequentia” would be replaced by “Initium” or “Conclusio” respectively.

There are two different German introductions to the Gospel reading, and both differ from the Latin. The first can be found in Luther’s first German Gospel example in the *Deutsche Messe* and in Spangenberg’s notated Gospels for the First Sunday in Advent and Christmas Day in the *Kirchengesenge Deudtsch*. It reads “So schreibt der heilige Evangelist ____, in seinem Evangelion.” Luther’s second German Gospel example in the *Deutsche Messe* and Keuchenthal’s Gospel for the First Sunday in Advent read “Höret zu dem heiligen Evangelio,” not referring to the Evangelist by name. Neither German introduction include a choral or congregational response as the traditional Latin introduction does.

Much like the salutary greeting in the Epistles, the first few words of the Gospels are often slightly altered in order to bring the reader into the narrative. It is particularly important to understand how to make these alterations if the full text is not available and readings are being excerpted directly from the Bible. In the sources here, the Latin Gospels usually begin with the phrase “In illo tempore:” which means “At that time.” If the reading begins with Jesus speaking, a text like, “Dixit Jesus discipulis suis,” that is, “Jesus said to his disciples,” is added. Other texts that begin with pronouns often replace such pronouns with the proper nouns. The German Gospel pericopes are less likely to make the alterations to the beginning of the Gospel texts.

Some of the tones for the Gospels are more complex than the Epistle tones. Luther provides two tones for chanting the Gospel. For the first tone, in addition to including formulae for various types of punctuation, Luther includes different reciting tones for the voices of the Evangelist, Christ, and other persons. This particular formula was historically used for the reading of the passion accounts. Luther’s second tone is much more straightforward, with only one reciting tone.

Spangenberg 1545 and *Keuchenthal 1573* both use Luther’s tones for their examples of musically set Gospels, as they do with Epistles. Again, *Ludecus 1589* uses a different Gospel tone.

Table 5.9. Comparison of the Gospel tones in the printed chant books

Book	Location	Language	Tone
Spangenberg (L)	Advent I	Latin	Luther 1
Spangenberg (L)	Christmas	Latin	Luther 1
Spangenberg (L)	Easter	Latin	Luther 2
Spangenberg (G)	Advent I	German	Luther 1
Spangenberg (G)	Christmas	German	Luther 2
Keuchenthal	Advent I	German	Luther 2
Ludecus	Advent I	Latin	Ludecus
Ludecus	St. Andrew	Latin	Ludecus

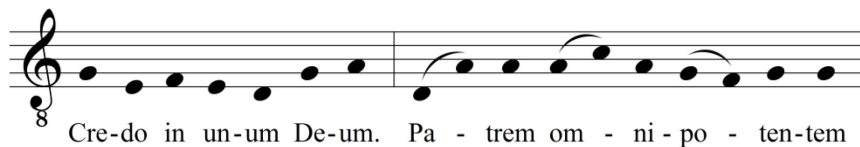
It is interesting that Ludecus uses the same tone for Advent I and St. Andrew, but the tone for St. Andrew is printed fifth higher than the Advent I example – including the salutation and introduction of the reading. Among modern sources, *HDKM I, I* contains 11 formulae for chanting the Gospel on pages 296-314, and another six in the addendum on pages 498-504.

Most modern liturgical churches include a response after the reading of the Gospel. The priest says, “this is the Gospel of the Lord,” and the people respond, “Praise be to Thee, O Christ.”¹⁹ None of the 16th century chant books include these verses, so it is likely that they were not used in the 16th century Lutheran Mass.

Credo

There are essentially only two Latin settings of the Credo printed in 16th century Lutheran chant books, with some minor variants. The most common Credo, by far, is the following:

Figure 5.7. The opening of Credo [A]



This Credo is printed with only minor variation on the First Sunday in Advent in *Spangenberg 1545*, *Keuchenthal 1573*, and *Magdeburg 1613*. Lossius’s *Psalmodia* and *Eler 1588* both print it in their sections containing the Ordinary of the Mass – *Eler 1588* printing it in both Latin and German. *Ludecus 1589* also includes this Latin Credo, but with some significant variations in the opening text, for which he gives two different settings. From “visibilium omnium” onward, Ludecus’s Credo matches the other sources. The first setting is printed with the complete Credo at the First Sunday in Advent.

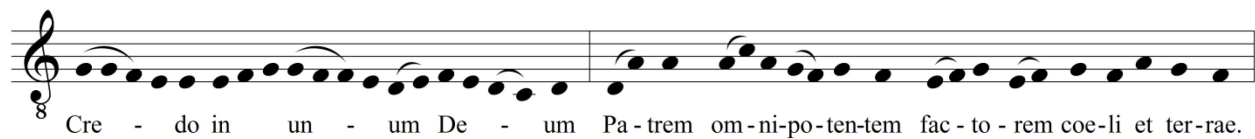
¹⁹ *The Lutheran Hymnal*, 21.

Figure 5.8. The opening of Ludecus's first Credo



Immediately following, Ludecus prints an alternate setting which he titles “In summis festivatibus”:

Figure 5.9. The opening of Ludecus's second Credo



Notice that Ludecus’s second *Patrem* and first *Credo in unum* match the other service books.

The modern source, *HDKM 1,1*, prints three German versions of the first Latin Credo. One is from the 1513 Lübeck church order, and the other two are from Strassburg and Moravian hymnals (which are dubiously Lutheran).

Lossius and Keuchenthal print a second Latin setting of the Credo. It only appears in the 1561-95 settings of Lossius and at the Christmas Mass in Keuchenthal. Each book has slight variants; the following is the opening to Keuchenthal’s:

Figure 5.10. Credo [B] in *Keuchenthal 1573*



The *Credo in unum* matches Ludecus’s second version, but the *Patrem* is unique.

Most agendas specify that the German *Wir glauben* should be sung in addition to or instead of the Latin Credo. The following chart indicates where the German creedal hymn may be found in each chant book.

Table 5.10. Locations of the *Wir glauben* in the printed chant books

Chant Book	Location	Page
Spangenberg	<i>Kirchengesenge Deudtsch</i> Advent I	xiii-verso-xvi-recto
Lossius	Liber Tertius	(not in 1553) 280v-281r (1561/69) 306r-306v (1579/80/95)
Keuchenthal	Advent I	12r-13r
Eler	Psalmi D. Martini Lvtheri (2 nd section)	XXI-XXII

The hymn also appears in most of the hymnals from this period and page 50 of HDKM 1,1.

Both *Ludecus 1589* and *Magdeburg 1613* almost exclusively contain Latin chants, so neither of those chant books contain the *Wir glauben*.

Hymns and Rites Accompanying the Sermon

Many church orders indicate that the *Wir glauben* be sung either before or after the sermon each Sunday. A handful of service books and church agendas list other hymns to be sung before or after the sermon. In *Keuchenthal 1573* ordinarily assigns the German hymn *Erhalt uns Herr bei deinem Wort* to be sung after the sermon. An ambiguous rubric on Trinity Sunday assigns *Nun bitten wir den Heiligen Geist* to be sung before the sermon either on that day, or all throughout Trinitytide and Advent. On Christmas, Epiphany, and Easter, *Keuchenthal 1573* includes lists of hymns to be sung after the sermon throughout the seasons. In addition to the sermon hymns, *Keuchenthal 1573* includes a versicle and collect to be used following final sermon hymn.

Table 5.11. Keuchenthal's sermon versicle and collect

Minister	Gott gib fried in deinem Lande.	God, grant peace in Thy land.
Chorus	Glück und heil zu allem stande.	Joy and health to all ranks.
Minister	Last uns Beten: HERR Gott Himlischer Vater, der du heiligen mut, guten rat, und rechte wercke schaffest, Git deinen Dienern friede, welchen die Welt nicht kan geben, Auff das unser hertz an deinen Geboten hange, und wir unser zeit, durch deinen schuß stille und sicher für Feinden leben, Durch Jhesum Christum deinen Son unsern HERREN, Amen. ²⁰	Let us pray: Lord God, heavenly Father, from whom all holy desires, all good counsels and all just works do proceed, give unto Thy servants that peace which the world cannot give, that our hearts may be set to obey Thy commandments, and also that we, being defended by Thee from the fear of our enemies, may pass our time in rest and quietness; through Jesus Christ, Thy Son our Lord, Amen. ²¹

This collect is commonly known as the collect for Peace, serving as the final collect at Vespers in modern Lutheran usage. *Eler 1588* sporadically assigns the Litany or various forms of the creed after the sermon.

Several church agendas contain hymn assignments for the sermon at Mass. *Anhalt 1551* and *Andorff 1567* provide a list of hymns for use before the sermon, and *Naumburg 1538* provides a list for after the sermon. All of these agendas supply a list of hymns for each season rather than assigning specific hymns to each Sunday of the church year. These lists can be found in Appendix 2 along with those from *Keuchenthal 1573* and *Eler 1588*.

Exhortation to the Communicants

The exhortation to the communicants is always a German item, since it was important for all people to understand. Two such exhortations can be found in the American Edition of Luther's Works. The first is in the *Deutsche Messe*, on pages 78-80 of volume 53, and the second is excerpted from his letter to Nicholas Hausmann dated March, 1525 and can be found on pages

²⁰ Keuchenthal, 14r-14v.

²¹ Translation: The Collect for Peace (adjusted) – *The Lutheran Hymnal*, 45.

104-105. The exhortation from the *Deutsche Messe* is compared below in the original German and the American Edition translation.

Table 5.12. Luther's exhortation from the *Deutsche Messe*

Deutsche Messe, 1526	Translation (American Edition)
Lieben freunde Christi, weyl wir hie versamlet sind, yun dem namen des herrn, seyn heyliges testament zu empfaen, So vermane ich euch auff's erste, das yhr ewr hertze zu got erhebt, mit mir zu beten das vater vnser, wie vns Christus vnser herr geleret vnd erhorung trostlich zugesagt hat.	Friends in Christ: Since we are here assembled in the name of our Lord to receive his Holy Testament, I admonish you first of all to lift up your hearts to God to pray with me the Lord's Prayer, as Christ our Lord has taught us and graciously promised to hear us.
Das Gott vnser vater ym hymel vns seyne elende finder auff erder barmhertziglich ansehen wolte, vnd gnade verleyhen, das seyn heyliger name vnser vns vnd in aller welt geheyliget werde, durch reyne rechtschassine lere seyner worts, Und durch brunstige liebe vnsers lebens, Wolte gnediglich abwenden alle falsche lere vnd boses leben, darynn seyn werder name gelestert vnd geschendet wird.	That God, our Father in heaven, may look with mercy on us, his needy children on earth, and grant us grace so that his holy name be hallowed by us and all the world through the pure and true teaching of his Word and the fervent love of our lives; that he would graciously turn from us all false doctrine and evil living whereby his precious name is being blasphemed and profaned.
Das auch seyn reych zu kome vnd gemehret werde, alle sunder, verblendte vnd vom teuffel ynn sein reich gefangen, zur erkenntnis des rechten glaubens an Ihesum Christ seinen son bringen, vnd die zal der Christen gross machen.	That his kingdom may come to us and expand; that all transgressors and they who are blinded and bound in the devil's kingdom be brought to know Jesus Christ his Son by faith, and that the number of Christians may be increased.
Das wyr auch mit seym geyst geserckt werden, seinen willen zu thun vnd zu leyden, beydeym leben vund sterben, ym guten vnd bosen, allzeyt vnsern willen brechen, opffern vnd todten.	That we may be strengthened by his Spirit to do and to suffer his will, both in life and in death, in good and in evil things, and always to break, slay, and sacrifice our own wills.
Wolt vns auch vnser teglich brod geben, fur geitz vnd forge des bauchs behueten, sondern vns alles guts gnung zu yhm versehen lassen.	That he would also give us our daily bread, preserve us from greed and selfish cares, and help us to trust that he will provide for all our needs.
Wolt auch vns vnser schuld vergeben, wie wyr denn vnsern schuldigern vergeben, das vnser hertz ein sicher frolic gewissen fur yhm habe, vnd fur keener sunde vns nymmer furchten noch erschrecken.	That he would forgive us our debts as we forgive our debtors so that our hearts may rest and rejoice in a good conscience before him, and that no sin may ever fright or alarm us.
Wolt vns nicht eyn furen ynn anfechtunge, sondern helffe vns durch seynen geyst, das fleysch zwingen, die welt mit yhrem wesen verachten, vnd den teuffel mit allen seynen tücken vberwinden.	That he would not lead us into temptation but help us by his Spirit to subdue the flesh, to despise the world and its ways, and to overcome the devil with all his wiles.
Und zu letzt vns wolt erlosen von allem vbel, beyde leyblich vnd geystlich, zeytlich vnd ewiglich. Wilche das alles mit ernste begeren, sprechen von hertzen, Amen, on allen zweyffel gleubend, es sey ia, vnd erhoret ym hymel, wie vns Christus zusagt, Was yhr bittet gleubt das yhrs haben werdet, so sols gescheen Amen.	And lastly, that he would deliver us from all evil, both of body and soul, now and forever. All those who earnestly desire these things will say from their very hearts: Amen, trusting without any doubt that it is Yea and answered in heaven as Christ has promised: Whatever you ask in prayer, believe that you shall receive it, and you will. Amen.
Zum andern vermane ich euch ynn Christo, das nehmet, vnd allermeist die wort, darynnen vns Christus sein leyb vnd blut zur vergebungschenckt, ym hertzen	Secondly, I admonish you in Christ that you discern the Testament of Christ in true faith and, above all, take to heart the words wherein Christ imparts to us his body

festes fasset, das yhr gedeuckt vnd danckt der grundlosen liebe, die er vns bewysen hat, da er vns durch sein blut von gotszorn, sund, tod vnd belle erloset hat, vnd darauff erfferlich das brod vnd weyn, das ist seynen leyb vnd blut, zur sicherung vnd pfand zu euch nemet. Dem nach wollen wir ynn seynem namen, vnd aus seyem befelch, durch seyne cygene wort das testament also handeln vnd brauchen.²²

and blood for the remission of our sins. That you remember and give thanks for his boundless love which he proved to us when he redeemed us from God's wrath, sin, death, and hell by his own blood. And that in this faith you externally receive the bread and wine, i.e., his body and his blood, as the pledge and guarantee of this. In his name therefore, and according to the command that he gave, let us use and receive the Testament.²³

Many church agendas reprint Luther's exhortation or other similar exhortations.

Spangenberg 1545 (in the *Kirchengesenge Deudtsch* only) and *Keuchenthal 1573* both include Luther's exhortation from the *Deutsche Messe* between the Sanctus and the Our Father of the First Sunday in Advent. *Ludecus 1589* provides a different German exhortation following the communion rite on pages 11-11v.

Most modern English Lutheran hymnals do not include an exhortation. The Evangelical Lutheran Hymn-Book includes an exhortation following the Sanctus²⁴, and The Lutheran Hymnal, 1941, prints the same exhortation in the Order of the Confessional Service, not part of the Mass²⁵. This English exhortation does not match either of the Luther exhortations or *Ludecus 1589*.

Preface

The preface has two parts. First is a series of three liturgical exchanges between the priest and the choir/congregation:

Table 5.13. Text of the preface

	Latin	German	English
Priest	Dominus vobiscum.	Der Herr sei mit euch.	The Lord be with you.
Choir	Et cum Spiritu tuo.	Und mit deinem Geist.	And with thy spirit.

²² Martin Luther, *Deutsche Messe vnd ordnung Gottisdiensts. Wittenberg.* (Wittenberg 1526), 30-32.

²³ Martin Luther, *Luther's Works*. Edited by Jaroslav Pelikan and Helmut T. Lehmann. Vol. 53, *Liturgy and Hymns*, (St. Louis: Concordia and Philadelphia: Fortress, 1965), 78-80.

²⁴ *Evangelical Lutheran Hymn-Book* (St. Louis: Concordia Publishing House, 1924), 12.

²⁵ *The Lutheran Hymnal*, 47.

Priest	Sursum corda.	Hebt auf die herzen.	Lift up your hearts.
Choir	Habemus ad Dominum.	Wir hebens zum Herren.	We lift them up unto the Lord.
Priest	Gratias agamus Domino Deo nostro.	Laßt uns danksagen Gott unsern Herren.	Let us give thanks unto the Lord, our God.
Choir	Dignum et justum est.	Das ist billig und recht.	It is meet and right so to do.

Usually this exchange is part of the Latin Mass, although many church orders supply the German text for this portion. It should be noted that even though the preface begins with a salutation, the music for this part of the liturgy is not the same as it is in the other salutations.

The second part is commonly known as the proper preface, because the text changes from Mass to Mass. The proper preface comes in three sections, the middle section being the part that changes text.

Table 5.14. Text of the proper preface

	Latin	English ²⁶
Section 1	Vere dignum et justum est, aequum et salutare, nos tibi semper et ubique gratias agree, Domine sancte pater omnipotens, aeterne Deus.	It is truly meet, right and salutary that we should at all times and in all places give thanks unto Thee, O Lord, holy Father, almighty, everlasting God:
Section 2	Quia... (variable section)	(variable section)
Section 3	Et ideo cum Angelis et Archangelis, cum thronis et dominationibus. Cumque omni militia coelestis exercitus hymnum gloriae tuae canimus, sine sine dicentes:	Therefore with angels and archangels and with all the company of heaven we laud and magnify Thy glorious name, evermore praising Thee and saying:

The incomplete ending sentence of the proper preface flows directly into the Sanctus. The German proper preface (as in Spangenberg's *Kirchengesenge Deudtsch*) is not usually a direct translation of the Latin text, and often comes without the introductory responsive material. Musical notation for both the preface and the proper prefaces can be found in all of the printed Lutheran chant books. The locations of these materials are listed in the chart below.

²⁶ *The Lutheran Hymnal*, 25

Table 5.15. Locations of the prefaces in the chant books

Book	Lang.	Location	Pages	Contents
Spangenberg (C.E.)	Latin	Advent I Christmas Epiphany Purification Septuagesima Easter Ascension Pentecost Trinity	ix-recto xxii-recto xxxiiii-recto xlii-recto xlvi-recto lxxvi-recto lxxxix-verso xcvii-recto cvi-recto	Both preface and proper prefaces at all locations
Spangenberg (K.D.)	German	Advent I Christmas Epiphany Purification Judica Easter Pentecost	xvi-verso xliii-recto lvi-verso lxiii-verso lxxxiii-recto xcviii-verso cxv-recto	(as above)
Lossius (1553)	Latin	<i>Liber tertius</i>	CCLXXXI- CCLXXXVIII	1 Preface and Proper Prefaces for: Christmas, Epiphany, Easter, Ascension, Pentecost, Trinity, Daily
Lossius (1561/69)	Latin	<i>Liber tertius</i>	288r-294v	(as above)
Lossius (1579/80/95)	Latin	<i>Liber tertius</i>	314v-321v	(as above)
Keuchenthal	Latin	Advent I Christmas Purification Easter Ascension Pentecost Trinity	14v-15v 48r-49r 105r-106v 285r-286v 342v-343r 354r-354v 375r-377r	Both preface and proper prefaces at all locations, except that Ascension and Pentecost include proper prefaces only
Eler	Latin	Ordinary	XXXI- XXXVIII	1 preface and proper prefaces for: Christmas, Epiphany, Purification, Easter, Ascension, Pentecost, Trinity, Daily
Ludecus	Latin	<i>Prior pars</i>	305r-322r	19 prefaces and proper prefaces, many for the same feasts with different tones
Magdeburg 1613	Latin	Advent I Advent II Christmas	28-30 56-57 146-148	Both preface and proper prefaces at all locations

Epiphany	202-203
Judica	486-487
Easter	581-583
Ascension	673-675
Pentecost	704-705
Trinity	734-736

HDKM 1,1 includes German prefaces from 12 sources, 11 of which are from the first century of the Reformation. Throughout *HDKM 1,1*, the German prefaces do not include the introductory responses. These prefaces can be found on pages 266-282.

Sanctus and Agnus Dei

One can easily find settings of the Latin Sanctus in all of the printed Lutheran chant books. Like the Kyrie and Gloria, the Sanctus and Agnus Dei usually come as a pair; though unlike the Kyrie and Gloria, the Sanctus and Agnus Dei can be split by the Lord's Prayer and the *Verba institutionis* (depending upon the Mass agenda). As they do with the other Ordinaries, *Spangenberg 1545*, *Keuchenthal 1573*, and *Magdeburg 1613* place the Sanctuses and Agnus Deis within the Propers of the Mass, while Lossius's *Psalmodia*, *Eler 1588*, and *Ludecus 1589* place them in a separate section.

Table 5.16. Contents and locations of Sanctuses and Agnus Deis in the chant books

Chant Book	Sanctuses	Agnus Deis	Location
Spangenberg (<i>Cantiones ecclesiasticae</i>)	3 Latin	3 Latin	Advent I, x-verso-xi-verso Christmas, xxiii-verso-xxiv-verso Easter, lxxviii-recto-lxxix-verso
Spangenberg (<i>Kirchengesenge Deudtsch</i>)	1 German	2 German	Advent I, xviii-recto-xix-verso, xxv-verso-xxv-recto Christmas, xlv-recto-xlvi-recto
Lossius (1553)	4 Latin	4 Latin	CCLXXXIX-CCXCIII
Lossius (1561/69)	4 Latin	4 Latin	294v-304r

Lossius (1579/80/95)	4 Latin	4 Latin	322r-332v
Keuchenthal	6 Latin	6 Latin	Advent I, 16, 20v-21r Christmas, 49v-50v Septuagesima, 118r-118v Annunciation, 170v-171v Easter, 286v-287v Trinity, 377r-378r
Eler	6 Latin 2 German	6 Latin 1 German	XXIII-XXXI
Ludecus	7 Latin	6 Latin	322r-325v
Magdeburg 1613	3 Latin	3 Latin	Advent I, 30-31 Advent II, 57-58 Maundy Thursday, 542-543

In general, the chant books tend to have fewer settings of the Sanctus and Agnus Dei than of the Kyrie. Many of the titles of the Sanctus settings match those of the Kyrie suggesting that the Kyrie, Gloria, Sanctus and Agnus Dei were often grouped as a set. For instance, Eler's settings of the Sanctus and Agnus Dei are given the titles "Sanctus et Agnus ad Kyrie ____." Despite the matching titles, some chant books will occasionally have rubrics mixing and matching Ordinaries of different names. For this reason, it is important to follow the rubrics for each source closely when they are provided.

HDKM 1,1 prints many German settings of the Sanctus and Agnus Dei. These include both German translations of the traditional Latin chants and the German hymnic versions – *Jesaia dem Propheten* and *O Lamm Gottes unschuldig*. In total, *HDKM 1,1* contains 16 Sanctuses and 11 Agnus Deis on pages 53-64 plus another 7 Sanctuses and 5 Agnus Deis in the addendum on pages 436-443.

Lord's Prayer

Although the various church orders and service books call for the Lord's Prayer during the communion rite, occasionally it will fall after the *Verba institutionis*. The Lord's Prayer may

also be called the “Our Father,” and can bear both titles in Latin: “Oratio Dominica” or “Pater noster.” In German it is usually only referred to as the “Vater unser.” The Lord’s Prayer also appears in Luther’s hymnic paraphrase, *Vater unser im Himmelreich*; occasionally the hymn version is given as an option in the rubrics, but the usual 16th century practice was to use the Latin chant or a literal German translation during this part of the Mass. Table 5.17 provides the locations of the Lord’s Prayer settings in the various chant books.

Table 5.17. The locations of the Our Father in the printed chant books

Chant Book	Lord’s Prayer	Location
Spangenberg (<i>Cantiones ecclesiasticae</i>)	1 Latin	Appendix, clxx-recto-clxx-recto
Spangenberg (<i>Kirchengesenge Deudtsch</i>)	1 German (hymnic – text only)	Appendix, clxxxv-recto-clxxxvi-recto
	1 German (literal translation)	Appendix, clxxxvii-verso-clxxxviii-verso
Lossius	None	
Keuchenthal	1 German (literal translation)	Advent, 17v
	1 German (hymnic paraphrase)	Invocavit <i>Graduallied</i> , 132v-133v
Eler	1 German (hymnic paraphrase)	Vol. 2, XXII-XXIII
Ludecus	1 German (with introduction)	Advent I, 10v-11r
Magdeburg 1613	None	

Notice that Spangenberg’s *Cantiones ecclesiasticae* is the only book to include the Latin “Our Father.” Even *Ludecus 1589*, which is almost entirely comprised of Latin chants, includes the Lord’s Prayer, *Verba institutionis*, and Benediction in German. It is clear that the Lutheran church of the 16th century wanted the central prayers of the sacrament to be understood by the whole congregation. *HDKM 1,1*, includes 13 German settings of the “Our Father” on pages 251-261 and 3 settings in the addendum on pages 492-493.

***Verba Institutionis* (Words of Institution)**

The *Verba institutionis*, or Words of Institution, are the main part of the communion rite. Usually the *Verba institutionis* were chanted by the priest, not spoken. Luther includes a setting of the *Verba institutionis* in the *Deutsche Messe* (pages 80-81 of the American Edition, vol. 53). Luther sets the tone to that of the Passion accounts, with different reciting tones for the Evangelist and the words of Christ. Both Spangenberg and Keuchenthal reprint Luther's setting in their chant books.

Table 5.18. Locations of the *Verba institutionis* in the chant books

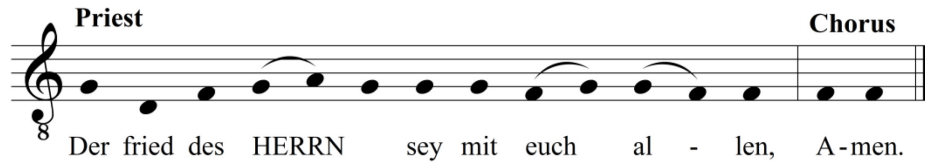
Chant Book	Language	Location
Spangenberg (<i>Cant. ecclesiasticae</i>)	None	
Spangenberg (<i>Kirch. Deudtsch</i>)	1 German setting (same as Luther's <i>Deutsche Messe</i>)	Advent I, xxi-recto-xxii-recto
Lossius	None	
Keuchenthal	3 German settings (2 nd setting is the same as Luther)	Advent I, 18r-20r
Eler	None	
Ludecus	1 German setting (unique)	Advent I, 9v-10r
Magdeburg 1613	None	

Notice that the choir books (Lossius, Eler, and Magdeburg 1613) do not include the *Verba institutionis*, since this portion of the Mass belongs to the priest. None of the volumes include a Latin setting, including Spangenberg's *Cantiones ecclesiasticae*, which in almost all other respects is a Latin version of the *Kirchengesenge Deudtsch*. *HDKM 1,1* includes ten settings of the *Verba institutionis* on pages 315-324 and another six settings in the addendum on pages 505-512.

The Pax Domini, a simple responsive chant, usually follows the *Verba institutionis*.

Ludecus 1589 is the only chant book to include a musical setting.²⁷

Figure 5.11. Ludecus's Pax Domini



HDKM 1,1 includes four settings of the Pax Domini on page 332. The first two include the response “Und mit deinem Geist” instead of “Amen.”

Hymns and Chants During the Distribution of Communion

Many of the hymns and chants sung during the distribution were common to all Lutheran churches after the Reformation. This is undoubtedly due to Luther's own assignments of hymns in the *Deutsche Messe* and his own new and translated communion hymns. Luther says in the *Deutsche Messe*:

Meanwhile, [during the administration of the bread] the German Sanctus or the hymn, “Gott sei gelobet,” or the hymn of John Huss, “Jesus Christus, unser Heiland,” could be sung. Then shall the cup be blessed and administered, while the remainder of these hymns are sung, or the German Agnus Dei.²⁸

These four items are the most commonly assigned or printed hymns to be sung during the Communion distribution. In many cases, the German Sanctus and Agnus Dei were sung during distribution even if their Latin counterparts were chanted during the communion rite itself.

In addition, Luther set the 111th psalm to the first psalm tone to be used as the ordinary communio. The communio was historically a Proper chant of just a few verses, much like the gradual or proper offertory. Luther's communio was not printed in the *Deutsche Messe*, but was first printed in Klug's Wittenberg hymnal of 1533.

²⁷ Ludecus, 11.

²⁸ *Luther's Works*, vol. 53, 81-82.

Table 5.19. Assignments of Distribution hymns in the chant books

Book	Items During Communion	Location
Spangenberg (<i>K. D.</i>)	Jhesus Christus unser Heiland Gott sey gelobet und gebenedeyet Psalm cxi (German, tone I) O Lamb Gottes unschuldig	Advent I, xxii-recto-xxv-recto
Lossius (1553)	Discubuit Iesus et discipuli	Tertia pars, CCLXXXIX-CCXCI
Lossius (1561/69)	Iesus Christus unser Heiland Godt sy gelauet Discubuit Iesus, et discipuli Lauda Sion “Correcta”	Tertia pars, 295v-301r
Lossius (1579/80/95)	Discubuit Iesus Lauda Sion “Correcta” Jhesus Christus unser Heiland Gott sey gelobet und gebenedeyet	Tertia pars, 323r-330r
Keuchenthal	Discubuit Iesus et Discipuli Iesus Christus unser Heiland Isaia dem Propheten Gott sey gelobet Christmas hymns <i>de tempore</i> Easter hymns <i>de tempore</i> Pentecost hymns <i>de tempore</i> Trinity hymns <i>de tempore</i>	Advent I, 20v-25r Christmas, 50v-56v Easter, 288r-311v Pentecost, 354v-356r Trinity, 379r-384r
Eler	None	
Ludecus	(Latin or German Psalms/Hymns)	Advent I, 12r
Magdeburg 1613	Jesus Christus unser Heiland	Advent I, 30

In addition to Luther’s list in the *Deutsche Messe*, the Latin responsory *Discubuit Iesus* and the *Lauda Sion* sequence (traditionally used at the feast of Corpus Christi) were assigned during communion. *Keuchenthal 1573* prints many *de tempore* hymns for high feasts at the distribution of communion during their appropriate season. This was likely an opportunity to make use of the overabundance of vernacular hymns available for these seasons. Keuchenthal assigned the usual communion hymns during the penitential and ordinary seasons of the church year. During Trinitytide, Keuchenthal provides a rubric for two hymns with the rubric “A prandio;” this likely indicates that the hymns are to be sung during communion.

Salutation and Post-Communion Collect

The main item here is the post-communion collect, which is sometimes accompanied by the salutation. Neither Lossius's *Psalmodia* or *Eler 1588* include material for this part of the Mass.

Table 5.20. Post-communion collect material in the chant books

Book	Location	Item(s)
<i>Spangenberg 1545</i> (<i>Cantiones ecclesiasticae</i>)	Advent IV, xiiii	2 Collects
	Christmas, xxiii	Collect
	Epiphany, xxxvi	Collect
	Quadragesima ²⁹ , lvi	Collect
	Easter, lxxx	Collect
	Ascension, xci	Collect
	Pentecost, xcix	Collect
	Trinity, cix	Collect
	Angels, cxxxvi	Collect
<i>Spangenberg 1545</i> (<i>Kirchengesenge Deudtsch</i>)	Advent I, xxvi	2 Collects
	Christmas, xlvi	Collect
	Epiphany, lviii	Collect
	Purification, lxvii	Collect
	Septuagesima, lxx	Collect
	Invocavit, lxxvi	Collect
	Judica, lxxxv	Collect
	Easter, c	Collect
	Ascension, cxi	Collect
	Pentecost, cxvii	Collect
	Trinity, cxxv	Collect
	Angels, clix-clx	Collect
	Apostles, clxxix	Collect
<i>Keuchenthal 1573</i>	Advent I, 25-25v	2 Collects
<i>Ludecus 1589</i>	Advent I, 12-13	Collect (w/ musical notation)
<i>Magdeburg 1613</i>	Advent I, 31	Collect

Keuchenthal 1573, *Ludecus 1589*, and *Magdeburg 1613* all include one or two post-communion collects for use at each Mass. *Ludecus* sets the collect with musical notation (later reprinted on page 264 of *HDKM I,1*). In all of these cases, the collect is in German, not Latin. *Spangenberg*

²⁹ Rubric refers the reader to collect on folio i.

1545 is the only chant book to include seasonal post-communion collects, and does so in both Latin and German sections.

Aside from Spangenberg's seasonal post-communion collects, there are essentially only three collects with a few minor variations. The most common post-communion common collect appears as Spangenberg's first collect in both the Latin and German sections and Keuchenthal's only collect. This collect also happens to be the most post-communion common collect in English Lutheran hymnals. The Common Service Book (1917/18), the Evangelical Lutheran Hymn-Book (1924), and The Hymnal and Order of Service (1925) print this as the only post-communion collect. The Lutheran Hymnal, Lutheran Worship, and Lutheran Service Book print this collect as the first of two post-communion collects.

Table 5.21. Post-communion collect 1

Latin (Spangenberg)	German (Spangenberg, Keuchenthal)	English (The Lutheran Hymnal)
Gratias tibi agimus omnipotens Deus: quod nos salutary hoc munere recreasti: Teque pro tua misericordia rogamus: ut hoc nobis ad certam fiduciam in te: et mutuam inter nos charitatem conducere facias: Per filium tuum Dominum nostrum Jesum Christum: Amen. ³⁰	Wir danken dir allmechtiger Herre Gott, das du uns durch diese heilsame gabe hast erquickt, Und bitten deine barmhertzigkeit, das du uns solches gedeien lassest, zu starckem glauben gegen dir, unnd zu brünstiger liebe unter uns allen, Durch Jhesum Christum deinen Son, unsern Herren, Amen. ³¹	We give thanks to Thee, Almighty God, that Thou hast refreshed us through this salutary gift; and we beseech Thee that of Thy mercy Thou wouldst strengthen us through the same in faith toward Thee and in fervent love toward one another; through Jesus Christ, thy Son, our Lord. Amen. ³²

Spangenberg 1545 includes a second collect in both Latin and German.

Table 5.22. Post-communion collect 2

Latin (Spangenberg)	German (Spangenberg)
Omnipotens et misericors Deus: qui in hoc admirabili Sacramento passionem tuam nos meminisse: et memorare mandasti. Concede quesumus: ut Sacramento corporis et sanguinis tui ita fruamur: ut redemptionis per te parte fructus in	Ach du lieber Herr Gott, der du uns bey diesem wunderbarlichen Sacrament, deines leidens zu gedencken, und predigen befolhen hast, Verleihe uns, das wir solch deines leibs und bluts Sacrament also mügen brauchen, das wir deine

³⁰ Spangenberg, *Cantiones ecclesiasticae*, xiiii.

³¹ Spangenberg, *Kirchengesenge Deudtsch*, xxv.

³² *The Lutheran Hymnal*, 30.

nobis quottidie fentiamus. Qui vivis et regnas cum patre et sancto spiritu in secula seculorum: Amen. ³³	erlösung in unns reglich fruchtbarlich empfinden, Durch.... ³⁴
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Ludecus 1589 and *Magdeburg 1613* share a common post-communion collect, although

Magdeburg 1613 is only the second half of *Ludecus*'s very long collect.

Table 5.23. Post-communion collect 3

Ludecus	Magdeburg 1613
<p>Last uns beten: O Amlechtiger ewiger Gott, wir sagen deiner Göttlichen mildigkeit lob und danck, das du uns mit deinem heilsamen Fleisch und Blut deines einigen Sons, Jesu Christi unsers Herrn gespeiset und getrencket hast, und bitten dich demütiglich, du wollest durch deinen heiligen Geist in uns wir eßen, wie wir diss heilig Sacrament mit dem munde haben empfangen, das wir auch also eine Göttliche gnad, vorgebung der sünden, voreinigung mit Christo, und ein ewiges leben, so darinnen angezeigt und zugesaget ist mit seinem glaben mügen begreissen und Ewiglich behalten.</p> <p>Wir dancken dir auch allmechtiger Gott, das du uns durch diese heilsame gabe deines Leibs und Bluts hast erquicket, und bitten deine Barmhertzigkeit, das du uns solchs gedeien lassest, zum starcken Glauben gegen dir, und zu brünstiger liebe unter uns allen, durch unsern Herren Jesum Christum deinen Son, der mit dir in Einigkeit des heiligen Geistes berschet warer Got timer und ewiglich. Amen.³⁵</p>	<p>Wir dancken dir Allmächtiger HERRE GOTT, daß du uns durch diese heylsame Gabe des waren Leibs und Bluts JESu CHRISTu hast erquicket, und bitten deine Barmhertzigkeit, Daß du uns solches gededeyen lassest zu starckem Glauben gegen dir, und zu brünstiger Liebe unter uns allen, umb Jesu Christi unsers HERREN willen, Amen.³⁶</p>

The chant tones for the collect and salutation are discussed in the section on the collect (above).

Benediction

In both the *Formula Missae* and the *Deutsche Messe*, Luther suggests the use of the Aaronic Benediction from Numbers 6:24-26. In the *Formula Missae*, he suggests that the

³³ Spangenberg, *Cantiones ecclesiasticae*, xiiii.

³⁴ Spangenberg, *Kirchengesnge Deudtsch*, xxvi.

³⁵ *Ludecus*, 12-13.

³⁶ *Cantica sacra, quo ordine et melodiis, per totius anni curriculum, in matutinis et vespertinis, itemque intermediis precibus cantari solent, una cum lectionibus et precationibus in unum volume congesta pro S. metropolitan.* (Magdeburg: Bezelius, 1613), 31.

Aaronic Benediction might replace the traditional Benediction from the Roman rite, and this suggestion seems to have stuck in the Lutheran church, as this is the only option for the Benediction to be offered in the printed service books and church orders. Luther also suggests that the *Benedicamus Domino* can be borrowed from Vespers and precede the Benediction, although this practice does not seem to have been used widely in the 16th century.

Four service books include the Benediction: *Spangenberg 1545*, *Keuchenthal 1573* and *Magdeburg 1613* print the text, and *Ludecus 1589* prints both text and music. The Benediction seems to have always been said in German, and the recitation tone is very simple – often a single note with the fall of a minor third for the last syllable. Ludecus’s Benediction is preceded by the salutation, a practice which is not explicit in other books, but may have been implied.

Table 5.24. The Benediction

Spangenberg 1545	The Lutheran Hymnal
Der Herr segenne dich und behüte dich, Der Herr erleuchte sein angesicht uber dir und sey dir gnedig, Der Herr erhebe sein angesicht auff dich und geb dir friede, Amen. ³⁷	The Lord bless thee and keep thee. The Lord make His face shine upon thee and be gracious unto thee. The Lord lift up His countenance upon thee and give thee peace. Amen. ³⁸

Among modern sources, *HDKM 1,1* prints seven musical settings of the Benediction, five on page 262 and two in the addendum on page 494.

Closing Hymns and other Chants

A few orders and chant books include material after the Benediction. Spangenberg’s *Kirchengesenge Deudtsch* includes the *Da pacem Deudsch*, a versicle, a collect and *Erhalt uns Herr bei deinem wort*.³⁹ Keuchenthal includes 15 hymns under the title “Nach der Benediction”

³⁷ Spangenberg, *Kirchengesenge Deudtsch*, xxvi.

³⁸ *The Lutheran Hymnal*, 31.

³⁹ Spangenberg, *Kirchengesenge Deudtsch*, xxvi-xxvii.

at the end of the Mass for Christmas⁴⁰ that he may have intended to be rotated from Christmas until the Purification. None of his other long lists of hymns bear this title, but it is possible that the hymns for other seasons might be used this way. Eler includes a hymn at the end of each Mass under the heading “Pro conclusio.” For most Sundays, he assigns a vernacular hymn, but occasionally he assigns the *Da pacem* or another Latin hymn. Ludecus includes *Gott sey gelobet* as an ordinary concluding hymn at the end of the Mass for the First Sunday in Advent, though he includes only the first stanza.⁴¹ The church agendas do not include any lists of variable concluding hymns, but many orders include the *Da pacem*, *Erhalt uns Herr*, or another ordinary vernacular hymn.

Case Study 1: Septuagesima 1546 in Wittenberg

The great Wittenberg reformer, Martin Luther, died on Thursday, February 18, 1546. It was the Thursday following the Sixth Sunday after Epiphany; the next Sunday was Septuagesima – the first Sunday in the pre-Lent season. This first case study attempts to reconstruct the Mass at Wittenberg for the Sunday between Luther’s death and his burial on Monday, February 22. This reconstruction represents Luther’s liturgical legacy, showing how far the Mass had been reformed in Luther’s own lifetime.

There are three main sources for reconstructing a 1546 Wittenberg Mass. First is the 1533 Wittenberg agenda – *Kirchenordnung: Wie es mit Christlicher Lere, reichung der Sacrament, Ordination der Diener des Euangelij, ordenlichen Ceremonien, in den Kirchen, Visitation, Consistorio vnd Schulen, zu Witteberg vnd in etlichen Chur vnd Fürstenthum, Herrschafften vnd*

⁴⁰ Keuchenthal, 57-76v.

⁴¹ Ludecus, 13-13v.

Stedte der Augsbургischen Confession verwand, gehalten wird (reprinted in Sehling).⁴² This would have been the most recent official church order for Wittenberg in 1546. The agenda provides the order of the Mass and includes an indication of performing forces and instructions for which language is to be used.

The second source is the closest chant book in both location and year, *Spangenberg 1545*. This is the best option since it was published just a year earlier and fairly close to Wittenberg in Magdeburg. The third source is Klug's hymnal, *Geistliche Lieder zu Wittemberg*; this is the obvious choice because it was published in the same city. Klug's hymnal was published in 1533, 1535, and 1545. The last edition is the closest in year, but because of discrepancies, it will be necessary to consult the other editions as well.

The first step in reconstructing the Mass is to establish the order of items. The order of Mass from the 1533 Wittenberg church order falls part of the way through the section marked "Gesenge" on page 704 of Sehling's reprint.

Zur messe des heiligen tages soll der magister die knaben verordnen, welche in den stuel mitten in der kirchen kommen, mit den andern aber, die in den stuel nicht kommen mogen, soll ein schuldiener odenlich in die thurmthur gehen und in aller stille auf die borkirchen gegen mitternacht steigen, aldo mit singen, was man darunten singt, auch vleissig aufsehen, das die kinder stil sein, predig hören und nicht büberei treiben.

Vor allem in der messen soll man erstlich singen das deutsch benedictus Sacharie mit seiner kurzen antiphon, darnach einen introitum, zu zeiten lateinisch, zu zeiten deutsch, welches soll sein ein deutscher psalm. Darnach das rechte kyrie dreimal, oder zu zeiten, besondern uf die feste, ein anders neunmal, wie gewonlich. Auf das schlechte kyrie singet man nicht gloria in excelsis deo, sondern auf andere, wenn man will, und sonderlich uf die feste. Darnach liset der priester ein deutsch collect zum altar gewandt und singt die epistel zum volk gewendet.

Auf Sant Johannis tag mag die epistel aus Malachie 4 oder Esaie 40 genomen werden. Auf visitationis Marie aus Esaie 11. Nach der epistel singen der kinder ein gewonlich alleluia lateinisch, zu zeiten auch ein gradual, darnach ein deutsch lied aus der heiligen schrift, welchs wol allein umb der kurz willen mag gesungen werden.

Auf weinachten bis auf purificationis soll man den sequenz grates nunc omnes, den ersten vers drei mal und dem letzten einmal singen, auch darunter ordenlich mit einteilen die verse vom gesang gelobet seistu Jesu Christ, dass sie gleich zusammen auskommen.

Auf ostern und bis auf ascensionis domini soll man nach dem alleluia singen victimä paschali, und darunter Christ lag in todes panden, vers umb vers, so kombts bedes gleich aus.

Auf pfingsten den sequenz veni sancte spiritus mit dem gesang nue bitten wir den heiligen geist, wie oben vermeldet. Auf nativitatis Johannis den sequenz psallite regi nostro etc. Den des lausigen und

⁴² Emil Sehling, ed., *Die evangelischen Kirchenordnungen des XVI. Jahrhunderts*. 15 vols. (Leipzig: O. R. Reisland, 1902-13), vol. 1, 700-710.

monichischen sequenz Sancti Johannis Christi präconis etc. und dergleichen wollen wir nicht haben. Den sequenz de Maria Magdalena laus tibi Christe mag man wol ein mal oder zwei im jahr singen auf einen sontag, wen man will. Aber den sequenz de sancta trinitate so oft man will.

Darnach singt der priester das evangelium zum volk gewandt, darnach widerumb zum altar credo in unum deum. Darauf singen die schuler patrem lateinisch, alsdan mit dem volk wir gleuben alle an einen gott. Oft aber hebt der schulmeister bald auf das evangelium an wir gleuben etc. um der kurz willen. Zu zeiten mag auch die epistel, evangelia und collecten wol lateinisch nach alter gewonheit unumbgewandt gelesen werden, sonderlich auf grosse feste, so man will, das nicht unbequem ist, so wir hie ein universitet haben und die gelerten dem altar am negsten stehen und latein verstehen. Nach dem glauben predigt man das evangelium. Nach der predigt singet man da pacem lateinisch und deutsch. Darauf liset der priester vor dem altar ein deutsch versikel und collecten, oder aber singet sonst ein deutsch lied vom feste one collecten. Unter des bereitet der priester prot und wein zur communion, die menner in die seiten gegen mittag, die frauen gein mitternacht.

Auf den festen hebt man un bald an dominus vobiscum, mit der prefatio vom feste oder auch sonst des sontags mit der prefation de sancta trinitate, wenn man will, sonst mag die prefation wol oft nachbleiben, dass wir alldar dester vleissiger warnen des herrn abentmals, dann darumb ists allein zuthun.

Die rechte mess zum abendmal Christi für die communicanten wird also, wie volget, gehalten.

Nach dem lied, welchs nach der predigt wirt gesungen oder auch zu zeiten nach der prefation, wie gesagt, beten der priester das vater unser für die gantze gemein und consecrirt für die communicanten mit solchem gesang, wie hernach volget.

Vater unser, der du bist im himel, geheiligt werde dein name. Zu kom dein reich. Dein will gescheb als im himel, auch auf der erden. Unser teglich prot gib uns heut, und vergib uns unsere schulde, als wir vergeben unsern schuldigern. Und fure uns nicht in verschung, sondern erlose uns von dem bösen. Ecclesia respondet: amen.

Presbyter hic accipit in manus panem.

Unser herr Jesus Christ in der nacht, da er verraten ward, nam das brot, dankt und brachs, und gabs seinen jungern, und sprach: Nembt hin und esset. Das ist mein leib, der für euch gegeben wirt, solchs thut zu meinem gedechtnus.

Hie hebt der priester das sacrament auf, wie es noch bei uns gewonlich.

Hic accipit in manus calicem.

Desgleichen name r auch den kelch nach dem abentmal, dankt, gab in und sprach: trinket alle draus, diser kelch ist das neu testament in meinem bluete, das für euch vergossen wird zur vergebung der sunden. Solchs thuet, so oft irs trinket, zu meinem gedechtnus.

Da hebt der priester den kelch auf nach unser gewonheit.

Weil das volk communicirt, singt man sanctus; agnus dei; Jesus Christus unser heiland; got sei gelobt; das deutsch confitebor tibi; pange lingua lateinisch und dergleichen, auch deutsche gesenge vom feste etc. bis die communion aus ist.

Wenn die communion aus ist, so singet man das nachvolgende agnus dei, wenn man schon auch zuvor zu zeiten unter der communion das latenisch agnus dei gesungen hat.

Christe, du lamb gottes, der du tregst die sund der welt, erbarm dich unser. Zum dritten mal also: gib uns deinen frieden, amen.

Volget bald die collecta wir danken dir etc. Darnach keret sich der priester zum volk und gibt den segn numeri 6 beschrieben, darzu antwortet die gemein: amen.⁴³

Table 5.25 (below) extracts the relevant items from the 1533 church order also indicating the appropriate performing forces and language for each part of the Mass.

Table 5.25. Order of Mass from Wittenberg 1533

Item	Performers	Language
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⁴³ Sehling, vol. 1, 704-705.

1. Benedictus (canticle of Zacharias – with short antiphon)	[School Boys]	German
2. Latin Introit or German Psalm	[School Boys]	Lat./Ger.
3. Kyrie (usually 3-fold, 9-fold for high feasts)	[School Boys]	[Latin]
4. Gloria in excelsis	[School Boys]	[Latin]
5. Collect (with Salutation)	Priest (at altar)	German
6. Epistle	Priest	[German]
7. Alleluia or Gradual	School Boys	Latin
8. Gradualled (on the Holy Scriptures)	School Boys	German
9. Sequence (Christmastide, Eastertide, Pentecost, Trinity, St. John, St. Mary Magdalene)	[School Boys]	Latin
10. Gospel	Priest	[German]
11. Credo	Priest/Boys	Latin
12. Wir gleuben all an einen got	Congregation	German
13. Sermon on the Gospel	Priest	German
14. Da pacem	?	Lat.&Ger.
15. Versicle and Collect, or Hymn	Priest or Cong.	German
16. Preface (High Feasts only)	[Priest/Boys]	Latin
17. Our Father	Priest	German
Amen	Cong.	
18. Words of Institution (with Elevation)	Priest	German
During Distribution of Communion:	[School Boys	
19. Sanctus	and Cong.]	[Latin]
20. Agnus Dei		[Latin]
21. Jesus Christus unser heiland		German
22. got sei gelobt		German
23. das deutsch confitebor tibi (Psalm 111)		German
24. pange lingua		Latin
(or other <i>de tempore</i> hymns)		
25. Christe du lamb gottes (after distribution)	[Congregation]	German
26. Post-Communion Collect: “wir danken dir”	Priest	German
27. Benediction	Priest	German
Amen.	Cong.	

The second step is to fill each item of the Mass with the appropriate piece of liturgical music from sources close in location and date containing the necessary elements. In this case, *Spangenberg 1545* is an excellent source; it had been published just a year earlier, and is the only chant book to have been published by this point. Twenty of the items in the order of Mass at Wittenberg appear in *Spangenberg 1545*. A few of these items appear in text only, but reciting tones for these are available in the modern source, *HDKM 1,1*. Of the hymns that do not appear

in *Spangenberg 1545*, three appear in Klug's *Geistliche Lieder zu Wittemberg*. Item 24 *Pange lingua* only appears in the *Babstsche Gesangbuch*, so it will be taken from there. It may seem logical to select all of the hymns from the Klug hymnal rather than *Spangenberg 1545*, but remember that hymnals of that time were devotional books and only those who had one used it in church. The hymns in the service were led by the choir from chant books like *Spangenberg's*.

The section below shows the work for this step in the reconstruction. The 27 items from Table 5.25 will be presented with all of the necessary source material filled in.

1. The Benedictus (Canticle of Zacharias – with short antiphon)

Source: *Geistliche lieder zu Wittemberg*. (Wittemberg: Joseph Klug, 1535), 177-verso-179-recto.

The 1545 edition of the Klug *Geistliche lieder* includes the tone for the antiphon, but does not include the recitation tone for the canticle. Both the 1533 and 1535 editions begin with the first verse of the canticle laid under the tone as an example and print the antiphon at the end of the canticle. Because the antiphon uses the same text as verse 1, the first verse should be omitted following the antiphon. The antiphon should be repeated after the end of the *Gloria Patri* (“Lob und her sey” through “Amen”) though it may be repeated between each verse of the canticle.

Antiphon



Verse 1



Und hat aufgericht ein Horn des Heils / Inn dem Haus seines Dieners David.
Als er vorzeiten geredt hat / Durch den mund seiner Heiligen Propheten.
Das er uns errettet von Unsern feinden / Und von der Hand Aller, die uns hassen.
Und die barmherzigkeit erzeiget Unsern vetern / Und gedecht an Seinen Heiligen bund.
Und an den eid / den er geschworen hat unserm Vater Abraham / Uns zu geben.
Das wir erlöset aus der Hand Unser feinde / Im dienenen on furcht Unser leben lang.
Inn heiligkeit Und gerechtigkeit / die Im gefellig ist.
Und du kindlin wirst ein Prophet des höchsten heissen / Du wirst für dem HERRN her gehen / das du seinen Weg bereitest.
Und erkenntnis des heils gebest seinem volck / Die da ist inn vergebung Irer sünden.
Durch die hertzliche barmhertzigkeit Unsers Gottes / Durch welche uns besucht hat der Auffgang aus der höhe.
Auff das er erscheine / denen / die da sitzen im finsternis und Schatten des tods / Und richte unser füsse auff den Weg des friedes.
Lob und her sey Gott dem Vater und dem Son / Und dem Heiligen geist.
Wie es war / von anfang itzt und imer dar / Und von Ewigkeit zu ewigkeit / Amen

2. Introit (Latin) *Exurge*

Source: *Spangenberg 1545: Cantiones ecclesiasticae*, xlv-verso-xlv-verso.

Spangenberg 1545 prints this particular introit for Septuagesima.

Dominica Septuagesimae. Introitus.



Exurge qua-
re ob dormis do-
mi ne re ur ge et ne repellas
in si nem qua re fa ci em
tu am auertis: ob li ui sce-
ris tri bu la ri o nis nos-
tre: ad he sit in ter ra



venter no ster. Ex ur ge domi-
ne ad iu ua nos et li be-
ra nos. E us auri-
bus nostris au di ut mus pa-
tres no stri an nu ci a ue-
runt nobis. Lo ri a pa-
tri et fi li o et spi ritu-



i sanc to. Si cut e rat in
princi pi o et nunc et sem-
per et in se cu la se cu-
lorum: A men. Exurge.

3. & 4. Kyrie & Gloria

Source: *Spangenberg 1545: Cantiones ecclesiasticae*, xv-verso-xvii-verso.

The rubric at Septuagesima on page xlv-verso of *Cantiones ecclesiasticae* reads: "Kyrie eleison cum et in terra etc. ut in die nativitatis. Folio. xvi."



Kyrie
eleison. Kyrie
eleison. Kyrie
eleison.



Gloria in excelsis De o.
Et in terra pax ho mi ni-
bus bone volun tatis. Auda-
muste. E ne di ci mus te.
Do ra muste. Lori-
fi camus te. Xari-
as a gimus ti bi propter magnam



glori am tu am. Omne de-
us rex ce le stis de us pa ter
om ni po tens. Omni ne fi li
o ni ge ni te Je su Chri ste
al tis sime. Omni ne de us
Agnus dei fi li us pa tris.
Di tollis pec ca ta mun di

3. & 4. Kyrie & Gloria (cont.)



mi se re re nobis. **V**i tollis
 pecca ta mundi sus ci pe de preca-
 tionem nostrā. **V**i se des ad
 dex te ram pa tris mi se re re
 nobis. **Q**uo ni am tu so lus
 san ctus. **T**u so lus do mi nus.
Tu so lus al tis si mus



Je su Chri ste. **V**m
 san cto spi ri tu in glo ri a de i
 pa tris: A men.

5. Collect

Source: *Spangenberg 1545: Kirchengesenge Deudtsch*, lxvii-verso.

This collect is printed under Septuagesima. Spangenberg does not print chant tones for the collect, but it would be appropriate to chant this on a single tone as Luther suggests in the *Deutsche Messe*. The Collect may also be preceded by the Salutation:

Priest: “Der Herr sei mit euch.”

Choir/Congregation: “Und mit deinem Geist.”

This would likewise be chanted on a single tone.

Collecta Deudsch.

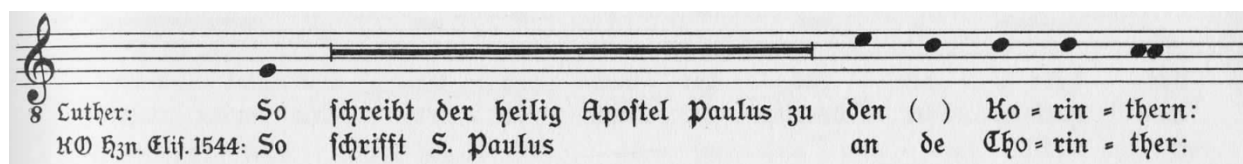


Almechtiger ewiger Gott / der
du bist ein beschützer aller die
auff dich hoffen / on welches
gnade niemandt ichts vermagk
noch etwas für dir gilt / las deine barm-
hertzigkeit uns reichlich widerfaren / auff
das wir durch dein heliges eingeben denc-
ken was recht ist / und durch deine krafft
dasselbige volnbringē / umb Jhesus Chri-
stus unsers herren willen / Amen.

6. Epistle (German) for Septuagesima – I Corinthians 9:24-10:5

Sources: Introduction: *HDKM 1,1*, 285; Epistle: David Ciceler, *Episteln Und Evangelia auff alle Sontage/ und Fürnembsten Feste durchs gantze Jar* (Magdeburg: Johann Meiszner, 1604), n.p. – this Epistle is the same as Spangenberg's German Epistle, and is set to Luther's Tone I.

Although Ciceler's book was published much later than the scope of this reconstruction, it offers a musical setting of the text assigned by Spangenberg in the method that Spangenberg used in his examples. The introduction is Luther's example from the *Deutsche Messe* as printed in *HDKM 1, 1* and happens to be the appropriate introduction for this Epistle. Luther's version of the text should be used.



The image shows a musical staff with a treble clef and a key signature of one flat (B-flat). The staff contains a single note on the first line (F4), followed by a long horizontal line representing a rest for the duration of the phrase. Below the staff, the text is written in two lines, corresponding to the two versions of the text provided.

8 Luther: So schreibt der heilig Apostel Paulus zu den () Ko = rin = thern:
KÖ Hjn. Elij. 1544: So schrifft S. Paulus an de Tho = rin = ther:

6. Epistle (cont.)

**Die Epistel am Son-
tage Septuagesimae/
1. Corinth. 9.**

Wisset jr nicht / daß die / so in den
Schranken lauffen / die lauffen alle / aber einer erlanget das Kleinodt.
Lauffet nun also / daß jr es ergreifet. Ein jeglicher aber der da kempffet /
enthelt sich alles dinges / Jene also / daß sie eine vergengliche Krone ent-
pfahen / Wir aber eine unuorgengliche. Ich lauffe aber also / nicht als
auffs vngewisse. Ich fechte also / nicht als der in die Lustt streichet / Son-
dern ich beteube meinen Leib / vnd zähme in / daß ich nicht den andern Pre-
dige / vnd selbst verwerfflich werde. Ich wil euch aber lieben Brüder nicht

verhalten / daß vnser Väter sind alle vnter der Wolcken gewesen / vnd
sind alle durchs Meer gegangen / vnd sind alle vnter Mosen getaufft /
mit der Wolcken / vnd mit dem Meer. Vnd haben alle einerley Geisili-
che Speise gessen / vnd haben alle einerley Geisilichen Trancß getrun-
cken. Sie truncken aber von dem Geisilichen Fels / der mit folget / wel-
cher war Christus. Aber an jr vielen hatte Gott keinen wolgefallen /
denn sie sind nieder geschlagen in der Wüsten.

7. Tract (No Alleuia during pre-Lent)

Source: *Spangenberg 1545, Cantiones ecclesiasticae*, xlvi-recto-xlvii-recto.

Spangenberg prints this particular tract for Septuagesima.



8. Graduallied – Aus tieffer not schrey ich zu dir

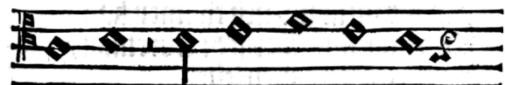
Source: Spangenberg 1545, Kirchengesenge Deudtsch, lxviii-recto-lxix-recto.

This Graduallied is printed at Septuagesima in the *Kirchengesenge Deudtsch*.

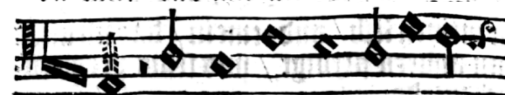
Der cxxx. Psalm / De profundis clama-
ui ad te Domine. etc.



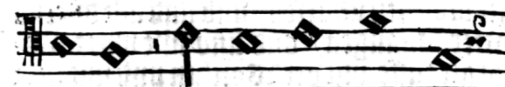
Es tieffer not schrey ich
Dein gnedig oh ren ker



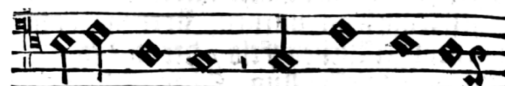
zu dir / her Gotter hör mein
zu mir / vnd mei nre birt sie



ruffen / Denn so du wilt das se-
öffnen /



hen an / Was sünd und vn recht



ist gethan / Wer kan Herr fur



dir blei ben.

Hey dir gilt nichts denn gnad und gunst /
Die Sünde zuergeben /
Es ist doch unser thun vmb sunst /
Auch in dem besten leben /
Für dir niemand sich röhmen kan /
Des mus dich fürchten ieder man /
Vnd deiner gnaden leben.

Darumb auff Gott wil hoffen ich /
Auff mein verdienst nicht harren /
Auff ihn mein hertz sol lassen sich /
Vnd seiner güt trawen /
Die mir zusagt sein werdes wort /
Das ist mein trost vnd treuer hort /
Des wil ich allzeit harren.

Vnd ob es werd bis in die nacht /
Vnd wieder an den morgen.
Doch sol mein hertz an Gottes macht /
Verzweifeln nicht / noch sorgen /
So thu Israel rechter art /
Der aus dem Geist erzeuget ward /
Vnd seines Gottes erharren.

Oh hey vns ist der Sünden viel /
Hey Gott ist viel mehr Gnaden /
Sein hand zu helfen hat kein ziel /
Wie gros auch sey der schaden /
Er ist allein der gute Herr /
Der Israel erlösen wird /
Aus seinen Sünden allen.

10. Gospel (German) for Septuagesima – Matthew 20:1-16

Source: Introduction: *Spangenberg 1545, Kirchengesenge Deudtsch*, xii-recto; Epistle: David Ciceler, *Episteln Und Evangelia auff alle Sontage/ und Fürnembsten Feste durchs gantze Jar* (Magdeburg: Johann Meiszner, 1604), n.p. – this Gospel is the same as Spangenberg's German Gospel, and is set to Luther's Tone I.

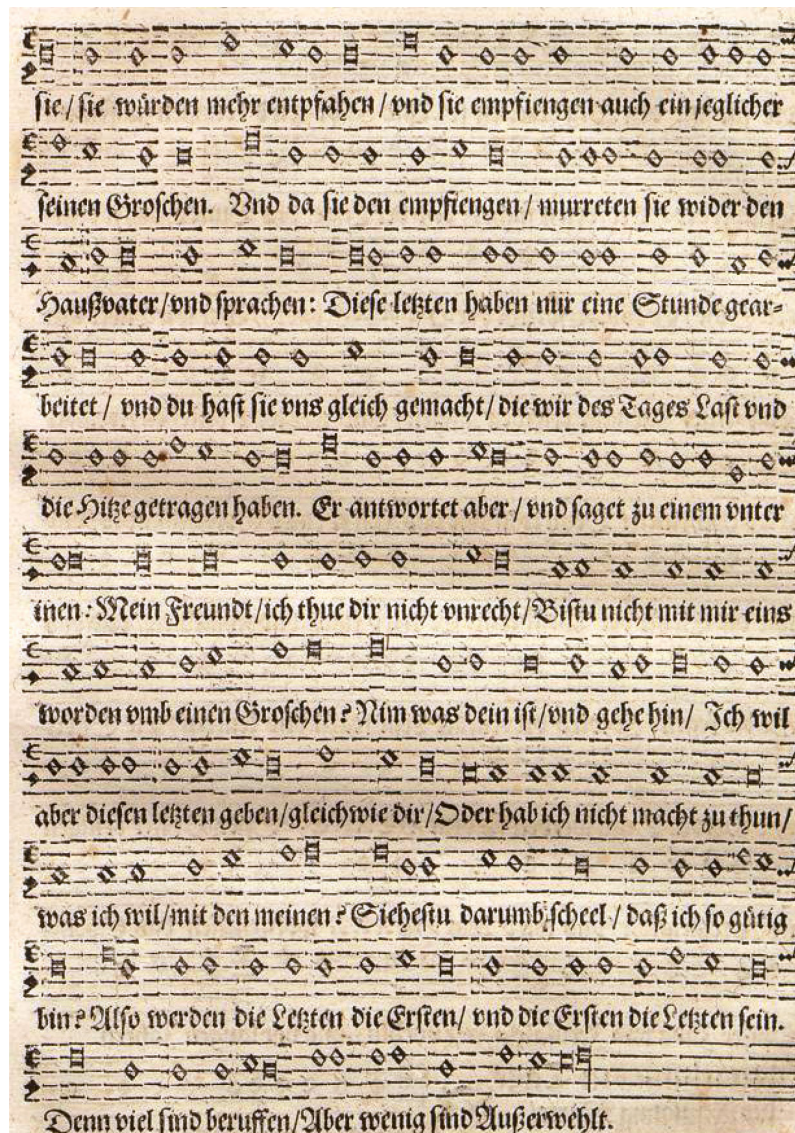
The introduction to the Gospel happens to appear in Spangenberg's example for Advent I. See the note in item 6 concerning the choice of Ciceler's Epistle and Gospel book.



10. Gospel (cont.)



die dritte Stunde/ vnd sahe andere an dem Markte müßig stehen/ vnd
 sprach zu ihnen: Gehet ir auch hin in den Weinberg/ Ich wil euch geben
 was recht ist/ vnd sie giengen hin. Alermal gieng er aus/ vmb die Sech-
 ste vnd Neunde Stunde/ vnd that gleich also. Vmb die Elffte Stunde
 aber gieng er aus vnd fand andere müßig stehen/ vnd sprach zu ihnen:
 Was sehet ir hie den ganzen Tag müßig? Sie sprachen zu ihm: Es hat
 vns niemand gedinget. Er sprach zu ihnen: Gehet ir auch hin in den
 Weinberg/ vnd was recht sein wird/ sol euch werden. Da es nu Abend
 ward/ sprach der Herr des Weinberges zu seinem Schaffner: Ruffe den
 Erbeiter/ vnd gib ihnen den Lohn/ vnd hebe an/ an den letzten/ biß zu den
 ersten. Da kamen die vmb die Elffte Stunde gedinget waren/ vnd ent-
 pfingen ein jeglicher seinen Groschen. Da aber die ersten kamen/ meineten



sie/ sie würden mehr empfangen/ vnd sie empfingen auch ein jeglicher
 seinen Groschen. Vnd da sie den empfingen/ murreten sie wider den
 Hausvater/ vnd sprachen: Diese letzten haben nur eine Stunde gear-
 beitet/ vnd du hast sie vns gleich gemacht/ die wir des Tages Last vnd
 die Hitze getragen haben. Er antwortet aber/ vnd saget zu einem vnter
 ihnen: Mein Freund/ ich thue dir nicht vnrecht/ Bistu nicht mit mir eins
 worden vmb einen Groschen? Nim was dein ist/ vnd gehe hin/ Ich wil
 aber diesen letzten geben/ gleichwie dir/ Oder hab ich nicht macht zu thun/
 was ich wil/ mit den meinen? Siehestu darumb/ scheel/ daß ich so gütig
 bin? Also werden die letzten die Ersten/ vnd die Ersten die letzten sein.
 Denn viel sind beruffen/ Aber wenig sind Auserwehlt.

11. Credo (Latin)

Source: *Spangenberg 1545, Cantiones ecclesiasticae*, vii-verso-ix-recto.

Spangenberg only prints one version of the Latin Credo. It is found on the First Sunday in Advent.



Credo in unum Deum.
 Patrem omnipotentem factorem
 celi & terre: visibilium omnium & invisibi-
 lium. Et in unum dominum Ihesum Chri-
 stum: filium dei unigenitum: et ex patre
 natum ante omnia secula: Deum de Deo:
 lumen de lumine Dei verum: de Deo ve-
 ro genitum non factum consubstantialē

patri / per quem omnia facta sunt / Qui
 propter nos homines: et propter nostrā
 salutem descendit de celis: Et incarnatus
 est de spiritu sancto / Ex Maria vir-
 gine: et homo factus est: Crucifixus etiā
 pro nobis / sub pontio pilato / passus et
 sepultus est / Et resurrexit tertia die secun-
 dum scripturas: Et ascendit in celum sedet

ad dexteram patris / Et iterum venturus
 est cum gloria iudicare vivos et mortu-
 os. Cuius regni non erit finis: Et in spiri-
 tum sanctum dominum et vivificantem qui
 ex patre filioque procedit / qui cum patre
 et filio simul adoratur: et cōglorificatur
 qui locutus est per prophetas. Et unā san-
 ctam catholicam: et apostolicam ecclesiam

11. Credo (cont.)



12. Wir gleuben all an einen got (German Creed)

Source: *Spangenberg 1545, Kirchengesenge Deudtsch*, xiv-verso-xvi-recto.

This item can be found in the Advent I Mass of the *Kirchengesenge Deudtsch*.



12. Wir gleuben all an einen got (cont.)



all an einen Gott / Schöpffer hi.
 mels und der er den / der sich
 zum Va ter ge ben hat / das
 wir sei ne kin der wer den /
 Er wil uns all zeit er ne ren /
 Leib und seel auch wol be wahren /



Al lem un sal wil er we.
 ren / Kein leid / sol uns wi der fa.
 ren / Er sor get für uns / hüt
 und wacht es steht al les
 in sei ner macht.

Wir gleuben auch an Ihesum Christ /
 Seinen son und unsern Herren /
 Der ewig bey dem Vater ist /
 Gleicher Gott von macht und ehren.
 Von Maria der Jungfrauen /
 Ist ein warer mensch geboren /
 Durch den heiligen geist im glauben /
 für uns die wir warn verloren /
 Am Creutz gestorben / Und vom Tod /
 Wider auffstanden durch Gott.

Wir gleuben an den heiligen Geist /
 Gott mit Vater und dem Sone /
 Der aller blöden tröster heist /
 Und wir gaben zieret schöne /
 Die gantz Christenheit auff erden /
 helt in einem sinn gar eben.
 hie all sünd vergeben werden /
 Das fleisch sol auch wider leben /
 Nach diesem Elend / ist bereit /
 Uns ein Leben in ewigkeit /
AMEN.

13. Sermon on the Gospel

There are many extant sermons from the period. One may wish to research and include a sermon contemporary to the period and location for this reconstruction of Septuagesima.

14. Da pacem (Latin and German)

Source: Spangenberg 1545, *Cantiones ecclesiasticae*, xi-recto-xi-verso and *Kirchengesenge Deudtsch*, xxvi-recto-xxvi-verso.

Spangenberg includes both the Latin and German *da pacem*. The Latin should be sung first, followed by the German.



A pacem do mi ne in
diebus
di e bus nostris. Quia non est ali-
us qui pug net pro nobis nisi
tu de us nos ter.

Da pacem Deudsch.

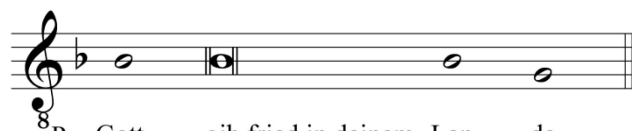


Er leih uns frie den gne-
diglich / Herr Gott zu unsern sei-
ten / Es ist doch ja kein an der
nicht / der für uns kün de streiten /
Denn du un ser Gott al leine.

15. Versicle and Collect, or Hymn

Sources: *Spangenberg 1545, Kirchengesenge Deudtsch*, xxvi-verso-xxvii-recto. Music for Versicle: *HDKM 1,1*, 331.

Spangenberg prints this versicle, collect, and hymn immediately following the German *da pacem*. Spangenberg's versicle does not include musical notation, but all of the versicle examples in *HDKM 1,1* use the same tone for the versicle. The collect should be sung on a single pitch as indicated at the collect *de tempore* above. The rubric indicates that one would use either the versicle and collect or the hymn.



Pr: Gott gib fried in deinem Lan - de,
Ch: Glück und heil zu allem stan - de.

Collecta Deudtsch.

Herr Got himlischer Vater / der
du heiligen mut / guten Rat / vñ
rechte wercke schaffest / Gib dei
nen dienern friede / welchen die
Welt nicht kan geben / Auß das unser her
tze an deinen Geboten hange vnd wir vn
ser zeit / durch deinen schutz / stillt vnd
sicher für feinden leben / Durch Ihesum
Christum deine son unsern Herrn / Amen.

15. Versicle and Collect, or Hymn (cont.)



Lhalt ons herr bey deinem wort /
 Vñ steur des Papsts vñ rücke word /



Die Ihesum Christum dei nen Son /
 Wollen stürzen von deinem Thron.
 Beweis dein macht herr Ihesu Christ /
 Der du herr aller Herren bist.
 Beschirm dein arme Christenheit /
 Das sie dich lob in ewigkeit.
 Gott heilger Geist du tröster werd /
 Gib dein Volck einerley sinn auff erd.
 Sehe bey uns in der letzten not /
 Gleit ons ins leben aus dem Tod.

16. Preface (not used on Septuagesima)

According to the Wittenberg 1533 church order, the Latin preface is not used on Septuagesima. The order of communion begins with the Our Father, and the Sanctus is sung after the words of institution.

17. Our Father

Source: *Spangenberg 1545, Kirchengesenge Deudtsch*, clxxxvii-verso-clxxxviii-verso.

Spangenberg prints the Our Father in the Appendix to the *Kirchengesenge Deudtsch*. This is the tone that is usually used at this part of the Mass.

Das Vater noster
Deudsch.



A er er un ser
der du bist im
hi mel/ Ge hei li get werde
dein Na me/ Zu ko me dein

Reich/ Dein wil le ge sche he wie
im Himel al so auch auff Erden/
Un ser teg lich brodt gib uns
heu te/ Und vergib uns un ser
Schuld wie wir ver ge hen un fern
Schuldi gern/ Und nicht ein für re

uns in ver su chung/ Sonder
er lö se uns von dein bö sen/
A men.

18. Words of Institution

Source: *Spangenberg 1545, Kirchengesenge Deudtsch*, xxi-recto-xxii-recto.

Spangenberg prints the words of institution at the First Sunday in Advent in the *Kirchengesenge Deudtsch*.

Vom Abentmal
des Herrn.

Alter Herr Ihu sus Christ /
in der nacht da er verraten ward /
Nam er das brod danckt vñ brachs /
vñ gabs seinen Jüngern vñ sprach /
Nemet hin vñ esset / das
ist mein Leib / der für euch gege-

bet wird / Solchs thut so offte irs thut
zu mei nem ge dechtnis.
Et selben gleichen auch
den kelch / nach dem Abentmal vñ
sprach / Nemet hin vñ trincket al-
lebrans / das ist der kelch / ein
new Testament in meinem blut /

das für euch ver gossen wird /
zur vor ge bung der sün den /
Solchs thut so offte irs trincket zu
mei nem ge dechtnis.

19. Sanctus (Latin)

Source: *Spangenberg, 1545, Cantiones ecclesiasticae*, xxiii-verso-xxiii-recto.

A rubric on xlix-verso indicates the use of this Sanctus and its accompanying Agnus Dei on Septuagesima. They are printed at Christmas in *Cantiones ecclesiasticae*.

San ctus. San ctus.
San ctus do mi nus De us Sa
ba oth. **B**eni sunt ce li et terra
Glo ri a tu a: **B**en na
in ex cel sis. **B**enedic tus

Ma ri e fi li us qui ve nire in no
mi ne do mi ni.
ho si an na in ex cel
sis.

20. Agnus Dei (Latin)

Source: Spangenberg 1545, *Cantiones ecclesiasticae*, xxiiii-recto-xxiiii-verso.



The first system of the musical score for 'Agnus Dei' features a large, ornate initial 'A' in the left margin. The music is written on a five-line staff with a treble clef and a key signature of one flat (B-flat). The notes are diamond-shaped, characteristic of early printed music. The lyrics are written in a Gothic script below the staff. The system concludes with a large, decorative initial 'A' at the end of the line.

Agnus dei qui
tol lis pec ca ta mundi. Mi se
re re nobis. **A**gnus dei



The second system of the musical score continues the melody. It begins with a large, ornate initial 'A' in the left margin. The music is written on a five-line staff with a treble clef and a key signature of one flat. The notes are diamond-shaped. The lyrics are written in a Gothic script below the staff. The system concludes with a large, decorative initial 'A' at the end of the line.

qui tol lis pec ca ta mundi. Mi
se re re no bis. **A**gnus
dei qui tol lis pec ca
ta mundi. Dona nobis pacem.

21. Distribution Hymn – Jesus Christus unser heiland

Source: *Geistliche Lieder zu Wittemberg* (Wittenberg: Klug, 1545), 48verso-50 recto.

This is a standard communion hymn sung in the period. Spangenberg does not include it, but it is available in Klug's 1545 edition.

S. Joannes Hufs
gebessert.
D. Mart. Luther.



Jesus Christus vnser Heiland/
Der von vns den göttes zorn wand
Durch des bitter Leiden sein Halff er
vns aus der Hellen peim.

Das wir nimer des vergessen/
Gab er vns sein Leib zu essen/
Verborgen im Brod so klein/
Dñ zu trinckē sein Blut im wein.

Wer sich wil zu dem Tisch ma^{chen}
Der hab wol acht auff sein sa^{chen}
Wer vnwürdig hinzu geht/
Für das Leben den Tod empfeht.

Du solt Got den Vater preisen/
Daser dich so wol wolt speise.
Vnd für deine missethat /
In den Tod sein Son geben hat.

Du solt glauben vnd nicht wan^{cken}
Das ein speise sey den Krancken.
Den jr hertz von sünden
(schwer

Vnd für angst ist betrübet sehr.
Solch gros gnad vnd barmhert^{zigkeit}
Sücht ein hertz in grosser arbeit.
Ist dir wol / so bleib danon /
Das du nicht kriegest bösen lohn.

Er spricht selber / Kompt jr Ar^{men}
Last mich vber euch erbarmen.
Kein Artz ist dem Starcken
(not.
Sein Kunst wird an jm gar ein
(spot.
Wetstu dir was kund erwerben/
Was dürfft ich denn für dich
(sterben?
Dieser Tisch auch dir nicht
(gilt
So du selber dir helffen wilt.

Glenbstu das von hertzen gräbe/
Vnd
Vnd bekenneft mit dem munde.
So bistu recht wol geschickt /
Vnd die speise dein Seel erquicket.

Die Frucht sol auch nicht aus^{bleiben}
Deinen Nechsten soltu lieben/
Das er dein geniessen kan /
Wie dein Gott an dir hat gethan.

22. Distribution Hymn – Gott sei gelobet

Source: *Geistliche Lieder zu Wittenberg* (Wittenberg: Klug, 1545), 50verso-51verso.

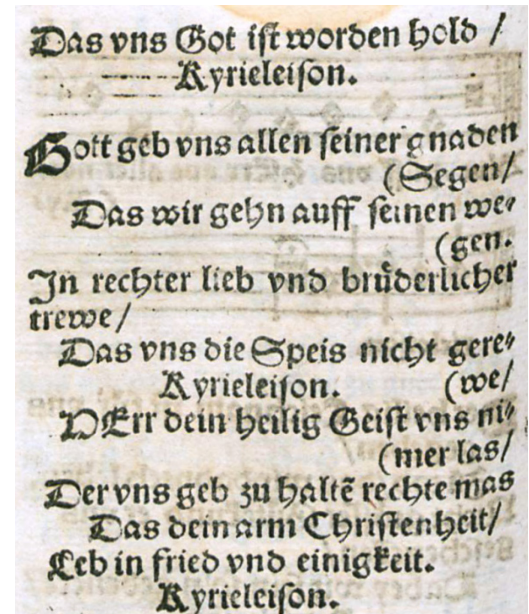
Like item 21, this hymn does not appear in *Spangenberg 1545* but can be found in Klug.



Gott sey gelobet vnd gebenedeyet/
Mit seinem fleische vnd mit seinem blute
(blute
der vns selber hat gespeiset/
das gib vns HErr Got zu gute/ Ky,
ryeleyson/ HErr durch deine hei-
lige Leichnam/ der von deiner Mue-
ter Maria kam/ Vnd das heilige



Blut hilff vns HErr aus aller not/ (Ky,
ryeleyson.
Der heilig Leichnam ist für vns
gegeben/
Zu tod/ das wir dadurch leben.
Nicht grösser Gütekund er vns
Geschencken/
Dabey wir sein soln gedencke/
Kyrieleyson.
HErr dein Lieb so gros dich
(zwungen hat/
Das dein Blut an vns gros
wunder that/
Vnd bezahlt vnser schuld/



Das vns Got ist worden hold /
Kyrieleyson.
Gott geb vns allen seiner gnaden
(Segen/
Das wir gehn auff seinen we-
(gen.
In rechter lieb vnd brüderlicher
trewe/
Das vns die Speis nicht gere-
Kyrieleyson. (we/
HErr dein heilig Geist vns ni-
(mer las/
Der vns geb zu haltē rechte mas
Das dein arm Christenheit/
Leb in fried vnd einigkeit.
Kyrieleyson.

23. Das deutsch confitebor tibi (Psalm 111)

Source: *Spangenberg 1545, Kirchengesenge Deudtsch*, xxii-recto-xxiiii-recto.

This item is Psalm 111 set to tone 1. Spangenberg has conveniently underlaid it in its entirety.



Ch danck de Herren von
gan tsem hertzen/ im rade



der frommen und in der Gemein.
Das sind die werck des Herren/
Wer ir ach tet der hat eytel lust dran.
Als er ordent das ist lob
lich und her lich/ Und sei ne
ge rechtigkeit bleibet ewiglich.
X hat ein gedechtnis



ge stiftet sei ner wunder/ Der
guedi ge und barm her tzi ger Herr.
X gibt speise de nen
so in fürchten/ Er gedencke
e ewiglich an sei nen bund.
X lest verkün di gen
sei nem volck sei ne gerväl

23. Das deutsch confitebor tibi (cont.)



ri ge tha ren/ das er pu
ge be das Erb der heiden.
De werck sei ner hand sind
warhaff rig vnd recht/ Al le
sei ne ge bot sint rechtschafft.
Se wer den er hal ten
im mer vnd ewiglich/ vnd
geschehen



ge schehen erewlich vnd redlich.
Lixen der er lö sung
sei nem volck/ Er verheißt das
sein Gvnd ewig lich bleiben sol.
SEin na me ist hei lig
vnd hehr/ Die furcht des herren
ist der weisheit an fang.
Das



Das ist ein sei ne klingheit
wer dar nach hut/ Des lob
blei bet ewig lich.
Lob vnd preis sey Gott dem
Va ter vnd dem Son/ vnd
dem hei li gen geist.
Be es war von anfang
ist

23. Das deutsch confitebor tibi (cont.)

Three staves of musical notation in a medieval style. The first staff begins with a C-clef and a key signature of one flat (B-flat). The second staff begins with an F-clef and a key signature of one flat (B-flat). The third staff begins with a C-clef and a key signature of one flat (B-flat). The lyrics are written below the staves in a Gothic script.

ist und im mer dar / und von
e wigkeit zu e wigkeit /
men.

24. Pange lingua

Source, *Das Babstsche Gesangbuch 1545, Psalmen und Geistliche lieder, welche von fromen Christen gemacht und zu samen gelesen sind*, XXIII.

XXIII.
Der Hymnus/
Pange lingua.



Mein zung erkling vñ frölich sing, von dem zarten
leichenam fron, Von dem blut vnd köstlichen
ding, das gossen hat der welt zu lohn, frucht
(des leibes reinen weibes, der könig aller vöcker schon.

Mein zung erkling vñ frölich sing/
von dem zarten leichnam fron/ Von

dem blut vnd köstlichen ding/ das vergossen hat der welt zu lohn/ frucht des leibes reinen weibes / der könig aller vöcker schon.

Uns geboren auserkoren/von der zarten Jungfraw fein/Bey uns drey vnd dreissig jaren / ausgesprengt den samen sein/Da beschlossen/vnuerdrosen/sein zeit in wunderwerck vñ pein.

Auff des letzten nachtmals essen/ da er bey den brüdern sass / das Gesetz ward nicht vergessen/ als er das Oster lemlin ass/ Wolt er senden/ mit seinen henden / den Jüngern sich zu einem mass.

Fleisch aus worten vnd warcs brod / ward aus wort zu fleisch gemacht/Wein verwandelt sich in blut/ wiewol vernunfft das nicht verstat/ Uns zu stercken / ist zu mercken / allein ein guter glaub ist not.

Darumb last vns vleissig ehren/ ein so grosses Sacrament/das new ist vnd macht auffhören / das Gesetz des alten Testaments / Der glaub leren/ macht vns mehrer / was vnser sinn nicht haben erkendt.

Lob vnd freud sey Gott dem Vater/Gott dem Son sey heil vnd preis/ Krafft zier ewig segen / gibt er dem Geist/der von in beiden entspreust/lob desgleichen / ewiglichen / von jm all gnad vnd tugent fleust/ Amen.

25. Christe du lam gottes (German Agnus Dei – sung after distribution)

Source, *HDKM 1,1*, 62.

The German Agnus Dei is conspicuously missing from *Spangenberg 1545* and the hymn books. *HDKM 1,1* provides a setting of this text from Lübeck and Sachsen – both dated prior to 1546.

Lübeck 1531

87

8 Lübeck 1531: Chri = ste Du Lam Ga = des, de Du dreckst de Sünd der Werlt,
Sachsen 1540: Chri = ste Du Lamm Got = tes, der Du trägt die Sünd der Welt,

8 er = barm Dich un = ser! Chri = ste Du Lam Ga = des, de Du dreckst de
er = barm Dich un = ser! Chri = ste Du Lamm Got = tes, der Du trägt die

8 Sünd der Werlt, giff uns Di = nen Fre = de! A = = men. _
Sünd der Welt, gib uns Dei = nen Frie = den! A = = men. _

26. Post-Communion Collect

Source: *Spangenberg 1545, Kirchengesenge Deudtsch*, clxxxviii-verso.

This is Spangenberg's post-communion collect. As in item 5, it should be chanted on a single pitch.

Vir dancken dir allmechtiger Her-
re Gott / das du uns durch die-
se heilsame gabe hast erquicket /
Vnd bitten deine barmhertzig-
keit / das du uns solches gedenken laßest /
zu starckem glauben gegen dir / vnd zu
brünstiger liebe vnter uns allen / Durch
Jhesum Christ deinen Son / unsern Her-
ren / Amen.

27. Benediction

Source: *Spangenberg 1545, Kirchengesenge Deudtsch*, clxxxix-recto (text). *HDKM 1,1*, 262 (music).

Spangenberg prints the text of the Aaronic Benediction in the appendix to the *Kirchengesenge Deudtsch*. The tune can be found in *HDKM 1,1*, although there are a few discrepancies in the text.

Der Herr segenne dich und behüte dich/
Der Herr erleuchte sein angesicht über
dir und sey dir gnedig/ Der Herr er-
hebe sein angesicht auff dich und geb dir
friede/ Amen.

355

KD Braunschweig 1528

Braunsch. 1528: De here segene dn unde behöde dn. De here erluchte syn Angesichte över dn
DM Luther 1526: Der Herr segne dich und behüte dich. Der Herr erleuchte sein Angesicht über dir

unde syn dn gnedich. De here heve syn Angesichte up dn und ge = ve dn Fre = de. A=men.
und sei dir gnädig. Der Herr erhebe sein Angesicht auf dich und ge = be dir Frie=den. A=men.

Case Study 2: The First Sunday after Trinity, Magdeburg Cathedral, 1619

The city of Magdeburg witnessed the convergence of highly influential Lutheran composers and printed liturgical materials in the early 17th century. In 1604, David Ciceler's Epistle and Gospel book was published in Magdeburg. In the next decade Bezelius published the *Psalterium Davidis* in 1612 and the *Cantica Sacra (Magdeburg 1613)*. Blankenburg writes, "In 1618 [Michael Praetorius] was summoned, along with Schütz and Scheidt, to Magdeburg Cathedral to mark the reorganization of the music there."¹ These facts make this an ideal date and location for a liturgical reconstruction. Magdeburg also saw an agenda by Philip Han published in 1615.² While this source can be useful, the order of Mass is nearly identical to that found at the beginning of *Magdeburg 1613*, and the latter trumps the former because it is the very book used in the location for the reconstruction.

Table 5.26 (below) lists the order of Mass from *Magdeburg 1613* order along with the prescribed performing forces and language.

Table 5.26. Order of Mass from *Magdeburg 1613*

Item	Performers	Language
1. Introit (with Gloria patri and repetition of antiphon)	Choir	Latin
2. Kyrie and Gloria	Choir	Latin
3. [Collect]	[Priest]	German
4. Epistle (Latin first, followed by German)	[Priest/Deacon]	Latin – German
5. Alleluia and Sequence/Prosa, or Tract	Choir	Latin
6. Gospel (Latin first, followed by German)	[Priest/Deacon]	Latin – German
7. Credo	Choir	Latin
8. "Wir gleuben all an einen Gott"	Congregation	German
9. Sermon	[Priest]	German
10. "Da pacem Domine," Psalm/German Hymn, or Organ	2 Boys (da pac.) or Choir/Cong	Latin or German

¹ Walter Blankenburg and Clytus Gottwald, "Praetorius, Michael," *The New Grove Dictionary of Music Online*, ed. Deane Root. – www.grovemusic.com (accessed 5/30/2013)

² *KirchenBuch D. Philip. Hanen, DomPredigers zu Magdeburk, Darinnen die gewöhnliche Ceremonien, neben etlichen kurtzen Sermonen auß Gottes Wort...* (Magdeburg: 1615).

11. Preface	Priest/Choir	Latin
12. Sanctus	Choir	Latin
13. Our Father	Priest	[German]
14. Words of Institution	Priest	German
During Distribution		
15. Hymn: “Jesus Christus unser Heiland”	Cong.	German
16. Agnus Dei or	Choir/Cong.	L./G.
17. “O Lamb Gottes unschuldig” (if needed)		
18. Thanksgiving Collect	[Priest/Deacon]	German
19. Concluding Hymn: “Gott sey gelobet”	Choir/Cong.	German

Many of the items can be found in *Magdeburg 1613* itself, including the introit, Kyrie, Gloria, collect, alleluia, Credo, preface, Sanctus, Agnus Dei, post-communion collect, and Benediction. *Magdeburg 1613* does not include tones for the collects and Benediction, but *HDKM 1,1* includes the collect tone from the Magdeburg 1632 church order and one may also select a suitable Benediction tone from that source. The German readings are fully intoned in Ciceler’s lectionary from Magdeburg in 1604. The Latin readings are available in text only in Stigel’s lectionary from Helmstadt in 1612. The formula tones and introductions to the readings are both available in *HDKM 1,1*. The Our Father, Words of Institution, and “O Lamb Gottes unschuldig” do not appear in *Magdeburg 1613*; *Spangenberg 1545* is a good choice for these items because it was published in Magdeburg and many of the items common to *Magdeburg 1613* are the same in both volumes. The remaining hymns are taken from the *Babstsche Gesangbuch*.

1. Introit

Source: *Magdeburg 1613*, 755.

I N T R O I T U S.

Omi ne, in tu a mise ricor di-

a spe ra vi: Exulta vit cor meum

in sa lu ta ri tu o, canta bo

Do mi no, qui bo na tri bu

it mi hi. VER. SUS. Usquequò Domine oblivis-

ceris me in finem? usquequò avertis faci em tu-

am à me. Glori a Patri. Euouae.

*Kyrie - Domi-
nicale, & Et in
terra pax. pag 171.
* Oratio in terra*

2. Kyrie & Gloria

Source, *Magdeburg 1613*, 171-173.

KYRIE DOMINICALE.



Yrie eleison. Christe eleison. Kyrie-
eleison. Gloria in excelsis De o. Et in terra pax



hominibus bonæ voluntatis. Laudamus te. Benedici-
mus te. Adoramus te. Glorificamus te. Gratias agimus
tibi propter gloriam tuā magnā. Domine Deus, Rex
cœlestis, Deus Pater omnipotens. Domine Fili uni-
genite Jesu Christe altissime. Domine Deus agnus
Dei Filius Patris, qui tollis peccata mūdi, miserere
nobis. Qui tollis peccata mūdi, suscipe deprecationem
nostrā. Qui sedes ad dexterā Patris, miserere nobis. Quo-
niā tu solus sanctus. Tu solus Dominus. Tu solus altissi-
mus Jesu Christe. Cum sancto Spiritu in gloria Dei
Patris Amen.

3. Collect

Sources: Tone: *HDKM I, I*, 265 (reprint of Magdeburg 1632); Text: *Magdeburg 1613*, 286.

KQ Magdeburg 1632

Initium

Finale

365

Laßt uns beten.

A L I A.

DER GOTT Gerechter Vater / wir habens mit vnsern grossen Sünden wol verdienet / daß du vns mit allerley Plagen heimsuchest vnd straffen mügest / aber wir armen Sünder bitten dich herzlich / du wollest vns bey deinem Wort erhalten / vnd vns aus gnaden all vnser Sünde vergeben / vnd die wolverdienten straffe vnser Sünd gnediglich abwendē / vnd vns hinfurt zu bessern deine Barmhertzigkeit mildiglich verlenhen / vmb Jesu Christi deines lieben Sohns vnseres Herren willen.

A L I A pro pluvia & serenitate.

Almechtiger Gott / Himlischer Vater / der du gnedig vnd Barmhertzig bist / vnd vns durch deinen Sohn verheischen hast / du wollest dich vnser in aller Noth gnediglich annemen / wir bitten dich herzlich / siehe nicht an unsere Missethat / sondern unsere Noth vnd deine Barmhertzigkeit / vnd schicke einen gnedigen Regen / (oder: einen gnedigen Sonnenschein) auff das wir durch deine güte / vnser teglich Brot haben / vnd dich als einen gnedigen Gott / erkennen vnd preysen mögen / Durch Jesum Christum deinen lieben Sohn / vnsern Herren / Amen.

A L I A.

DER GOTT Himlischer Vater / der du durch deinen Heiligen Geist / die ganze Christenheit auff Erden samlest / heiligest vnd regierest / Erhöre vnser Bitten / vnd gib vns gnediglich / daß sie mit allen ihren Gliedern / in reinem Glauben / durch deinen Geist dir geduldig diene / Durch Jesum Christum deinen lieben Sohn / vnsern Herrn.

A rubric on page 755 indicates that a collect on page 286 is to be used. Page 286 includes the final 3 litany collects, and there is no rubric to indicate which of the three should be used on the First Sunday after Trinity. The reconstructor should choose one of the three collects.

3. Collect (cont.)

The collect should be chanted on the reciting tone, C, as indicated in the example. The first syllable should be chanted on an A, as indicated by the initium; and the last syllable before “Amen” should be chanted on an A, as indicated by the finale. The “Amen” should be chanted on the reciting tone, C.

The Mass order does not indicate the use of the Salutation, but it may be included. If so, the same Salutation from Case Study 1 may be used.

4. Epistle (First in Latin, then in German) I John 4:9-21

Sources: Latin: Johann Stigel, *Evangelia et epistolae per omnes totius anni dominicas & dies festos*, (Helmstadt: Jacob Lucius: 1612), n.p. German: David Ciceler, *Episteln Und Evangelia auff alle Sontage/ und Fürnembsten Feste durchs gantze Jar* (Magdeburg: Johann Meiszner, 1604), n.p.

The Latin Epistle should be introduced and chanted to Luther tone I. The formula for chanting is clearly laid out in the chart at the beginning of *HDKM 1,1*. For an example, see the Epistle in Case Study 1, above.

DOMINICA PRIMA POST
Trinitatis, Epistola, 1. Ioh. 3.
IN hoc apparuit charitas Dei in nobis, quod Filium suum vnigenitum misit Deus in mundum, ut viuamus per eum. In hoc est charitas, nō quod nos dilexerimus Deum, sed quod ipse dilexerit nos, & miserit Filium suum propiciationem pro peccatis nostris. Charissimi, si sic Deus dilexit nos, & nos debemus nos mutuo diligere. Deum nemo vidit vnquam: Si diligamus nos inuicem, Deus in nobis manet, & charitas eius est perfecta in nobis. Ex hoc cognoscimus, quod in eo manemus, & ipse in nobis: quoniam de Spiritu suo dedit nobis. Et nos vidimus, & testamur, quod Pater misit Filium serua-

torem mundi. Quisquis confessus fuerit, quod Iesus est filius Dei, Deus in eo manet, & ipse in Deo. Et nos cognouimus, & credimus charitatē, quam habet Deus in nobis. Deus charitas est, & qui manet in charitate, in Deo manet, & Deus in eo. In hoc perfecta est charitas nobiscum, ut fiduciam habeamus, in die iudicij, quod sicut ille est, & nos sumus in mundo hoc. Timor non est in charitate, sed perfecta charitas foras eijcit timorem, quoniam timor cruciatum habet. Qui autem timet, nō est perfectus in charitate. Nos diligimus eum, quoniam ipse prior dilexit nos. Si quis dixerit, diligo Deum, & fratrem suū oderit, mendax est. Qui enim non diligit fratrem suum quem videt, Deum quem nō videt, quomodo potest diligere? & hoc praeceptum habemus ab eo, ut qui diligit Deum, diligit & fratrem suum.

4. Epistle (cont.)

The German Epistle should be introduced with the text “So schreibt der heilig Apostel Johann” to Luther’s first Epistle tone.



5. Alleluia and Sequence/Prosa, or Tract

Source: *Magdeburg 1613*, 755-756.

Alle lu la.

v. Domi ne

De us me us in te spera vi,

sal vum me fac ex o mni bus

per sequenti bus me, Ex libe ra

me. Alle:

*Euangelium Luc. 16. v. 19. Homo quidam erat dives,
Et c. Finis v. 31. Si quis ex mortuis resurrexerit, credens,
* Symbolo in Nicenum: Credo in unum Deum. Præfatio & Sanctus Dominicalis. pag. 56, 57.*

6. Gospel (First in Latin, then in German) Luke 16:19-31

Sources: Latin Introduction: *Spangenberg 1645, Cantiones ecclesiasticae*, xx-recto. Latin Gospel: Johann Stigel, *Evangelia et epistolae per omnes totius anni dominicas & dies festos*, (Helmstadt: Jacob Lucius: 1612), n.p. German Gospel: David Ciceler, *Episteln Und Evangelia auff alle Sontage/ und Fürnembsten Feste durchs gantze Jar* (Magdeburg: Johann Meiszner, 1604), n.p.

The Latin Gospel should be chanted to Luther's Gospel Tone I found at the beginning of *HDKM I, 1*.



HOmo quidam erat diues, qui induebatur Purpura & Byffo, & epulabatur quotidie splendide. Erat autem quidam mendicus, nomine Lazarus, qui iacebat ad ianuam eius huiusmodi, cupiens saturari de micis, quae cadebant de mensa diuitis. Sed & canes veniebant, ac lingeabant huiusmodi eius. Accidit autem ut moreretur mendicus, & deportaretur ab Angelis in sinum Abraham. Mortuus est autem & di-

6. Gospel (cont.)

ues, ac sepultus est. Atque in tartaro sublati oculis suis, cum esset in tormentis, vidit Abraham eminens, & Lazarum in sinu eius. Et ipse clamans, dixit: Pater Abraham, miserere mei, & mitte Lazarum, ut intingat extremum digiti sui in aquam, ac refrigeret linguam meam, quia crucior in flamma hac. Dixit autem Abraham: Fili recordare, quod receperis bona tua in vita tua, & Lazarus similiter mala: Nunc autem hic solatio fruitur, tu vero cruciaris: Et super hæc omnia, inter nos & vos hiatus ingens firmatus est, ut ij, qui volunt hinc transire ad vos, non possint, neque inde huc transcendere. Ait autem: rogo ergo te Pater, ut mittas eum in domum patris mei. Habeo enim quinque fratres, ut testificetur illis, ne & ipsi veniant in hunc locum cruciatus. Ait illi Abraham: Habent Moysen & Prophetas, audiant illos. At ille dixit: Non pater Abraham: Sed si quis ex mortuis ierit ad eos, resipiscant. Ait autem illi:

Si Moysen & Prophetas non audiunt, neque si quis ex mortuis resurrexerit, credent.

6. Gospel (cont.)

The German Gospel should be introduced chanted to Luther's Gospel Tone I found at the beginning of *HDKM 1,1*.



6. Gospel (cont.)

von den Brosamen/die von des Reichen Tische fielen. Doch kamen die
 Hunde/vnd leckten jm seine Schweren. Es begab sich aber/das der Ar-
 me starb // vnd ward getragen von den Engeln in Abrahams Schoß.
 Der Reiche aber starb auch/vnd ward begraben. Als er nun in der Hel-
 le vnd in der qual war/hub er seine Augen auff/vnd sahe Abraham von
 ferne/vnd Lazarum in seinen Schoß/Rieff vnd sprach: Vater Abra-
 ham/ erbarm dich mein/vnd sende Lazarum/das er das cuffe sie seines
 Fingers ins Wasser tauche/vnd kühle meine Zunge/denn ich leide pein
 in die er Flammen. Abraham aber sprach: Gedencke Sohn/ das du
 dein guts empfangen hast in deinem Leben/vnd Lazarus dagegen hat
 böses empfangen/Nun aber wird er getröstet/vnd du wirst gepeinigt
 Vnd vber das alles/ist zwischen vns vnd euch eine grosse Kluft befesti-

get/das/die da wolten von himmen hienab fahren zu euch/können nicht/
 vnd auch nicht von dannen zu vns herüber fahren. Da sprach er: So
 bitte ich dich Vater/das du in sendest in meines Vaters Haus/Denn ich
 habe noch fünff Brüder/ das er men bezeuge/auff das sie nicht auch
 kommen an diesen orth der qual. Abraham sprach zu jm: Sie haben
 Mosen vnd die Propheten/ laß sie dieselben horen. Er aber sprach/
 Mein Vater Abraham/ Sondern/wenn einer von Todten zu men gien-
 ge/so würden sie Buße thun. Er sprach zu jm: Hören sie Mosen vnd die
 Propheten nicht/ so würden sie auch nicht gläuben/ ob jemand von den
 Todten auffstünde.

7. Credo (Latin)

Source: *Magdeburg 1613*, 26-28.

SYMBOLUM NICENSE.

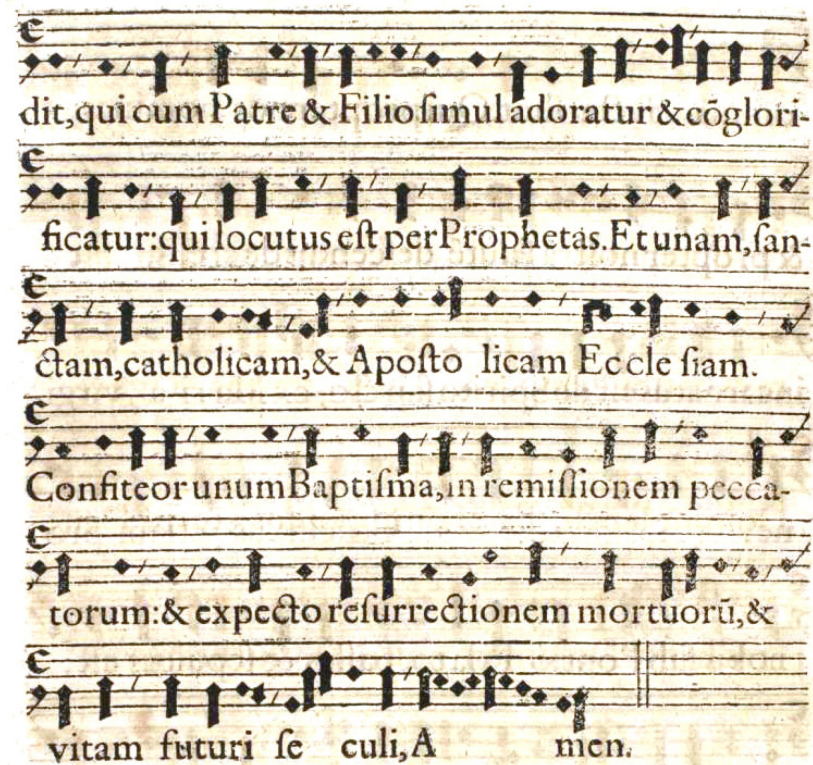


Credo in unum Deum, Patrem omnipo-
tentem, factorem cœli & terræ, visi-
bilibium
omnium & invisibilibium. Et in unum Domi-
num Jesum Christum, Filium Dei unigenitum,
& ex Patre natum ante omnia secula: Deum de
Deo, lumen de lumine, Deum verum de Deo vero:
genitum non factum, consubstantialem Patri, per quem

7. Credo (cont.)



omnia facta sunt. Qui propter nos homines,
 & propter nostrā salutē descendit de coelis, **E**t
 incarnatus est de Spiritu sancto, ex Maria virgi-
 ne: **ET HOMO FACTUS EST:** Crucifixus etiam pro
 nobis sub Pontio Pilato, passus & sepultus est:
 & resurrexit tertiā diē secundū scripturas: & a-
 scendit in coelū: sedet ad dexterā Patris: Et iterū ven-
 turus est cum gloriā iudicare vivos & mortuos: cu-
 jus regni nō erit finis. **E**t in Spiritū sanctum, Domi-
 num & vivificantem: qui ex Patre Filioq; proce-



dit, qui cum Patre & Filio simul adoratur & cōglori-
 ficatur: qui locutus est per Prophetas. Et unam, san-
 ctam, catholicam, & Apostolicam Ecclesiam.
 Confiteor unum Baptisma, in remissionem pecca-
 torum: & expecto resurrectionem mortuorū, &
 vitam futuri seculi, Amen.

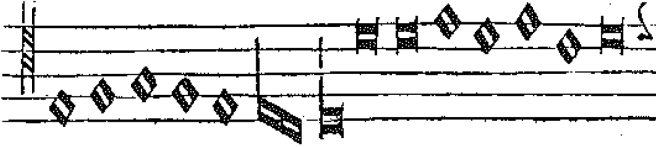
8. Wir gleuben all an einen Gott

Source: *Das Babstsche Gesangbuch 1545, Geystliche Lieder, XVI.*

XVI.
Das deutsche patrem.



Wir gleu ben all an einen Gott, Schöpffer hi
mels vñ der erden der sich zum vater gebē hat, das



wir seine kinder werden, Er wil vns allzeit erneh
ren, leib vñ seel auch wol bewaren, allem vnsal wil
er weren, kein leid sol vns widerfaren, er
sor get für vns, hut vnd wa cht,
es stehet alles in seiner macht.

8. Wir gleuben all an einen Gott (cont.)

Wir gleuben all an einen
Gott/Schöpffer himels vñ der erden/
der sich zum vater geben hat / das wir
seine Kinder werden / Er wil vns all-
zeit ernehren/leib vnd seel auch wol be-
waren / allem vnfal wil er wehren/
kein leid sol vns widerfaren/ er sorget
für vns/ hut vnd wacht / es steht alles
in seiner macht.

Wir gleuben auch an Ihesum
Christ/seinen Son vnd vnsern GERN
ren/der ewig bey dem Vater ist/ glei-
cher Gott von macht vnd ehren/ Von
Maria der Jungfrawē/ ist ein warer
mensch geborē/durch den heiligen geist
im Glauben / für vns die wir warn
verloren / am creutz gestorben / vnd
vom tod / wider aufferstande durch
Gott.

Wir gleuben an den heiligen Geist/

Gott mit Vater vnd dem Sone / der
aller blöden tröster heisst/vnd mit ga-
ben zieret schöne/Die gantz Christen-
heit auff erden / helt in einem sinn gar
eben / hie all sund vergeben werden/
Das fleisch sol auch wider leben/ nach
diesem elend/ ist bereit / vns ein leben
in ewigkeit.

AMEN.

9. Sermon

There are many extant sermons from the period. One may wish to research and include a contemporary sermon for Trinity I.

10. "Da pacem Domine," Psalm/German Hymn, or Organ Piece

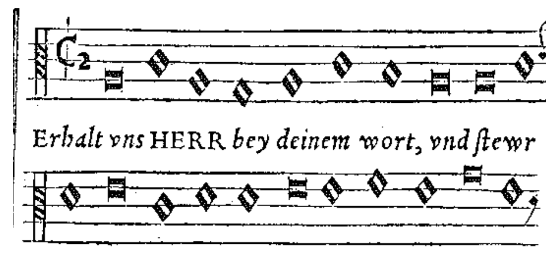
Source: *Das Babstsche Gesangbuch 1545, Geystliche Lieder*, XXXI, XXX.

Da pacem Domine/
Deutsch.



Verleih vns fridē gnediglich, Herr Got zu vnsern
zeiten, Es ist doch ia kein ander nicht, der für vns
künde streiten, denn du vnser Gott alleine.

Verleih vns friedenn gnediglich/
GOTT Gott zu vnsern zeiten / Es
ist doch ja kein ander nicht / der für vns
künde streiten / denn du vnser Gott
alleine.



Erhalt vns HERR bey deinem wort, vnd stewr
des Bapsts vnd Türcken mord, Die Ihesum Christū
deinen Son, wolten stürzen von deinem thron.

Erhalt vns HERR bey deinem
wort / vnd stewr des Bapsts vñ Tür-
cken mord / Die Ihesum Christum
deinen Son / wölten stürzen von dei-
nem thron.

Beweis dein macht HERR Ihe-
su Chriß / der du HERR aller Her-
ren bist / Beschirm dein arme Chriß-
tenheit / das sie dich lob in ewigkeit.

Gott heilger Geist du tröster werd /
gib dein volck einreley sinn auff erd /
Steh bey vns in der letzten not / gleit
vns ins leben ans dem tod.

11. Preface

Source: *Magdeburg 1613*, 56-57.

PRÆFATIO Dominicalis quotidiana seu communis.

Dominus vobiscum. **E**t cum Spiritu tuo.

Sursum corda. **H**abemus ad Dominum. **G**ratias agamus Domino Deo nostro. **D**ignum & justum

Vere dignum & justum est, æquum
& salutare. **N**ostibi semper & ubique gratias
agere, Domine sancte Pater omnipotens æ-
terne Deus, per Christum Dominum nostrum, per
quem maiestatem tuam laudant Ange li, ado-
rant domina ti ones, tremunt potestates. **C**œ-
li coelorumq; virtutes, ac beata Seraphim so-
ci a exultatio ne conee lebrāt. **C**um quibus &
nostras voces ut admitti jubeas te precamur sup-
plici confes sio ne, di centes.

*Prefationi decan-
tatæ mox succedunt
Chorus Sancti sub-
sequens.*

12. Sanctus

Source: *Magdeburg 1613*, 57-58.



13. Our Father

See case study 1, item 17 above.

14. Words of Institution

See case study 1, item 18 above.

15. Distribution Hymn – Jesus Christus unser Heiland

Source: *Das Babstsche Gesangbuch 1545, Geystliche Lieder, XX.*



The image shows three staves of musical notation in a square-note style, typical of 16th-century German hymnals. The first staff begins with a treble clef and a common time signature (C). The lyrics are written below the staves.

Ihesus Chri stus vnser heiland, der von vns den
 Gottes zorn wand, durch das bitter leiden se
 in, halff er vns aus der hel len pein.

Jhesus Christus vnser Heiland /
 der von vns den Gottes zorn wand /
 Durch das bitter leiden sein / halff er
 vns aus der hellen pein.

Das wir nimer des vergessen / gab
 er vns sein leib zu essen / Verborgē im
 brod so klein / vnd zu trincken sein blut
 im wein.

Wer sich wil zu dem tisch machen /
 der hab wol acht auff sein sachen / Wer
 vnwirdig hinzu geht / für das leben
 den tod empficht.

Du solt Gott den Vater preisen /
 das er dich so wol wolt speisen / Vnd
 für deine missethat / in den tod sein
 Son geben hat.

Du solt gleuben vnd nicht wan=
 cken / das ein speise sey den krancken /
 Den jr hertz von sunden schwer / vnd
 für angst ist betrübet seer.

Solch groa gnad vnd barmhertzig=
 keit / sucht ein hertz in grosser erbeit /
 Ist dir wol / so bleib dauon / das du
 nicht kriegest bösen lohn.

Er spricht selber / Kompt jr ar=
 men / laßt mich vber euch erbarmen /
 Kein artzt ist dem starcken not / sein
 kunst wird an jm gar ein spot.

Getstu dir was kund erwerben /
 was dürfft ich denn für dich sterben ?
 Dieser tisch auch dir nicht gilt / so du
 selber dir helffen wilt.

Bleubstu das von hertzen gründe /
 vnd bekennest mit dem munde / So bi=
 stu recht wol geschickt / vnd die speise
 dein seel erquicket.

16. Distribution Hymn – Agnus Dei (Latin)

Source: *Magdeburg 1613*, 58.

The Agnus Dei should be sung three times: the first two times with the “Miserere nobis” text, and the third time with “Dona nobis pacem.”



17. Distribution Hymn – “O Lamb Gottes unschuldig”

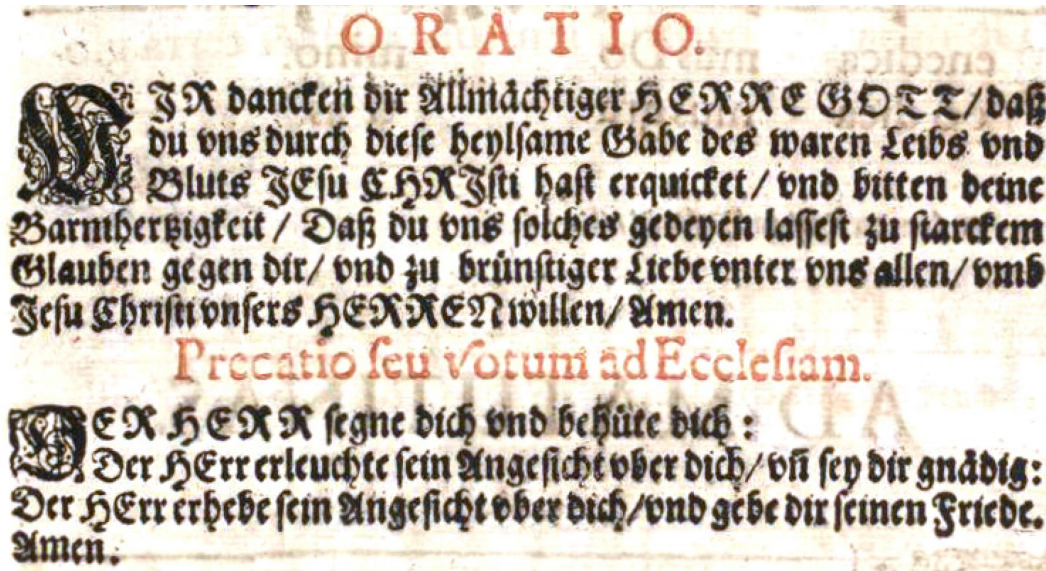
Source: *Spangenberg 1545, Kirchengesenge Deudtsch*, xxv-recto-xxv-verso.



18. Thanksgiving Collect and Benediction

Source, *Magdeburg 1613*, 31.

For the Collect Tone, see item 3, above. The Benediction may be sung on a single pitch or to the recitation formula in Case Study 1, Item 27, above.

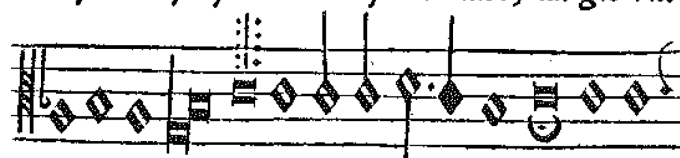


19. Concluding Hymn – “Gott sey gelobet”

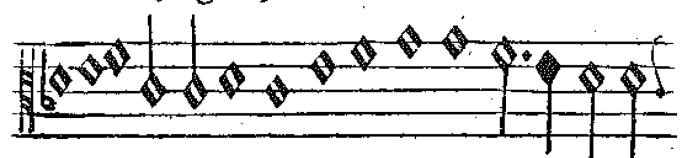
Source: *Das Babstsche Gesangbuch 1545, Geystliche Lieder, XXI.*



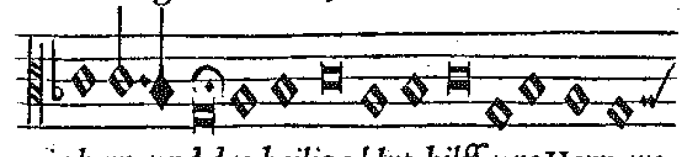
Gott sey gelobet vnd gebenediet, der vns sel
Mit seinem fleische vñ mit seinē blute, das gib vns



ber hat gespeiset, Kyrie lei son, Herr durch
Herr Got zu gute,



deinē heiligen leichnam, der vō deiner mutter Ma



ria kam, vnd das heilige blut, hilff vns Herr aus



al ler not, Ky rie lei son.

Gott sey gelobet vnd gebenediet/
der vns selber hat gespeiset / Mit sei-
nem fleische vnd mit seinem blute / das
gib vns **HERR** Gott zu gute / Kyrie-
leison / **HERR** durch deinen heili-
gen leichnam / der von deiner Mutter
Maria kam / vnd das heilige blut / hilff
vns **HERR** aus aller not / Kyrielei-
son.

Der heilig leichnam ist für vns ge-
geben / zum tod / das wir dadurch lebē /
Nicht grösser gütē kund er vns geschen-
cken / dabey wir sein soln gedenccken /
Kyrieleison / **HERR** dein lieb so
gros dich zwungen hat / das dein blut
an vns gros wunder that / Vnd bezahlt
onser schuld / das vns Gott ist worden
hold / Kyrieleison.

Appendix 1:

Assignments of the Propers and Ordinaries in the Service Books

[Can be found on the enclosed CD ROM – Appendix 1.xlsx]

This chart, heavily cited in chapter 5, contains all of the assignments of the Propers and Ordinaries in *Spangenberg 1545*, Lossius's *Psalmodia*, *Keuchenthal 1573*, *Eler 1588*, *Ludecus 1589*, and *Magdeburg 1613*. The column titled "Lossius" is a consolidation of the three distinct editions of the *Psalmodia*. Variants in editions are marked with the following symbols:

- * not in 1553 edition of Lossius's *Psalmodia*
- ‡ only in 1553 edition of Lossius's *Psalmodia*
- ° only in 1561/69 editions
- † only in 1579/80/95 editions of Lossius's *Psalmodia*

Brackets [] appear in most of the columns and indicate that the item does not appear in the particular location but is indicated by a rubric.

The chart is organized like typical modern liturgical books, such as the *Liber Usualis*. First is the *de tempore* calendar, followed by the sanctoral calendar. Each Sunday or Feast is indicated by a new shaded or unshaded area, and within each liturgical day the rows are organized according to the type of chant. One must simply trace horizontally from column to column in order to compare assignments of propers and ordinaries between the six chant books.

Some of the chant books offer multiple options for one item. In this case, the items appear stacked with the first item in the book listed on top. *Magdeburg 1613* is an unusual case, because it provides propers for midweek Masses. In this column, the abbreviated days in parentheses distinguish between the Sunday Mass and the ferial Masses.

In order to facilitate comparison between the various service books, I have made uniform titles for each *Kyrie*, *Gloria*, *Sanctus*, and *Agnus Dei*. The titles are simply a capital letter,

starting with the Ordinaries contained in all six service books and ending with the Ordinaries appearing in only one book. In the chart, the name appears as it does in each particular service book, followed by the uniform letter in brackets. The incipit's pitches names, provided after the uniform title, may vary slightly between versions; some include more or fewer repeated notes, and a few are transposed. A reference to appearance in the *Liber Usualis* has been indicated when present.

Key to Ordinaries

Kyrie A “Summum” – GABBACCBAG

Spangenberg, (no name) can be found on folio xv
Lossius, *Kyrie in Summis Festivitatibus, et Dominica Trinitatis*
(appears in both troped and untroped versions)
Keuchenthal, *Kyrie Summum* (also appears in German version)
Eler, *Kyrie Summum*
Ludecus, *Kyrie Summum*
Magdeburg 1613, *Kyrie Summum*
Liber Usualis, Kyrie II

Kyrie B “Paschale” - GACACCCGAAGEFGE

Spangenberg, *Kyrie Paschale*
Lossius, *Kyrie Paschale*
Keuchenthal, *Kyrie Paschale*
Eler, *Kyrie Paschale*
Ludecus, *Kyrie Paschale, sive Apostolicum*
Magdeburg 1613, *Kyrie Paschale*
Liber Usualis, Kyrie I

Kyrie C – GGABCBAG

Spangenberg, (no name) can be found on folio ii
Lossius, *Kyrie Minus Summum I.*
Keuchenthal, *Kyrie Minus Summum* (only appears in German, no Latin)
Eler, *Kyrie Magne Deus*
Ludecus, *Kyrie Semisummum*
Magdeburg 1613, *Kyrie Minus Summum*
Liber Usualis, Kyrie V

Kyrie D – FGBbFGFFED

Lossius, *Kyrie [Minus Summum] II. in Festis Beatæ Virginis Maïæ*
Keuchenthal, *Kyrie Solenne*

Eler, *Kyrie O Christi pietas*
Ludecus, *Kyrie – Item in Secundis Festis*
Magdeburg 1613, *Kyrie in Festis Beatæ Virginis Mariæ*

Kyrie E “Apostolicum” – GAGAGFED

Lossius, *Kyrie Apostolicum*
Keuchenthal, *Kyrie Apostolicum vel Solenne Majus*
Eler, *Kyrie Apostolicum*
Ludecus, *Kyrie Tertium*
Magdeburg 1613, *Kyrie Apostolicum*
Liber Usualis, Kyrie XIV

Kyrie F “Dominicale” – EFEDEFEDC

Lossius, *Kyrie Dominicale*
Keuchenthal, *Kyrie Dominicale*
Eler, *Kyrie Dominicale*
Ludecus, *Kyrie Dominicale*
Magdeburg 1613, *Kyrie Dominicale Majus*
Liber Usualis, Kyrie XI (similar, but not exact)

Kyrie G – AAGAACBAG

Lossius, *Kyrie Angelicum*
Keuchenthal, *Kyrie Angelicum*
Eler, *Kyrie Martyrum*
Ludecus, *Kyrie Secundum*

Kyrie H – GABBAAG

Lossius, *Kyrie [Minus Summum] III*
Keuchenthal, *Kyrie Die Visitationis Mariæ*
Eler, *Kyrie Majus Dominicale*
Liber Usualis, Kyrie XII (similar, but not exact)

Kyrie I – FGAFBbAGAF “in Adventu Domini”

Lossius, *Kyrie in Adventu Domini*
Keuchenthal, *Kyrie in Adventu Domini*

Kyrie J – ABbAGAD

Eler, *Kyrie Majus Virginum*
Magdeburg 1613, *Kyrie in Adventu Domini* (not the same as Kyrie I)
Liber Usualis, Kyrie XI

Kyrie K – BBCBAGAB

Ludecus, *Kyrie Feriale*
Liber Usualis, (somewhat similar to Kyrie XV)

Kyrie L – FFGABAGFG

Magdeburg 1613, *Kyrie in festis beatæ Virginis (allud)*

Kyrie M – EFGFEDCDE

Magdeburg 1613, *Kyrie Dominicale Minus*

Kyrie N – GGAAAAAFGA

Magdeburg 1613, *Kyrie Feriale* (not the same as Kyrie K)

Kyrie O – BbGGGGGGG

Magdeburg 1613, *Kyrie Feriale Allud* (not Kyrie K or N)

Gloria A – CDFFFEFGEGGFEE

Spangenberg, with Kyrie A
Lossius, with Kyrie E & G
Keuchenthal, with Kyrie A, E, & G
Eler, with Kyrie E & G
Ludecus, with Kyrie E
Magdeburg 1613, with Kyrie E
Liber Usualis, Gloria IV

Gloria B – BCBAGGGABBABC BAGG

Spangenberg, with Kyrie B
Lossius, with Kyrie B & I
Keuchenthal, with Kyrie B & I
Eler, with Kyrie B & H
Ludecus, with Kyrie B
Magdeburg 1613, with Kyrie B
Liber Usualis, Gloria I

Gloria C – GEGGGABCBAGAGEFGG

Spangenberg, with Kyrie C
Lossius, with Kyrie A, C, D, & H
Keuchenthal, with Kyrie C, D, & H
(Keuchenthal also includes a German version, paired with Kyrie A)¹
Eler, with Kyrie A, C, & D
Ludecus, with Kyrie A, C, & G
Magdeburg 1613, with Kyrie A, C, & D

Gloria D – DAAGFEDEFGAAGFEE

Lossius, with Kyrie F
Keuchenthal, with Kyrie F

¹ It is unusual that Keuchenthal would pair the Latin Kyrie A with a different Gloria than the German Kyrie A. It may be that he did not want the Glorias back-to-back under the same feast, but chose to fill out another feast with the Gloria instead.

Eler, with Kyrie F
Ludecus, with Kyrie F
Magdeburg, with Kyrie F

Gloria E – ABAGFFFGBGBAA

Eler, with Kyrie J
Magdeburg 1613, with Kyrie J

Gloria F – BbGGFGABbGGF

Magdeburg 1613, with Kyrie N

Gloria G – EGGAAAGGAGE

Magdeburg 1613, with Kyrie M
Liber Usualis, Kyrie XV

Credo A - DAAACAGFGG²

Spangenberg, folio viii
Lossius, folio 276v (1561/69 editions)
Keuchenthal, folio 10
Eler, folio IX (also in German, folio XI)
Ludecus, folio 7³
Magdeburg 1613, folio 26
Liber Usualis, (similar to Credo II)

Credo B – FEFCCAGFF

Lossius, folio 278v (1561/69 editions)
Keuchenthal, folio 46

Sanctus A “Summum” – GCBAGEFG

Spangenberg, (no name) can be found on folio xxiii
Lossius, *Sanctus Summum*
Keuchenthal, *Sanctus Summum*
Eler, *Sanctus ad Kyrie Summum, Magne Deus, & Paschale*
Ludecus, *Sanctus Summum*
Magdeburg 1613, *Sanctus Summum*
Liber Usualis, Sanctus IV

Sanctus B “Dominicale” – FGGABbAG

Lossius, *Sanctus Dominicale*
Keuchenthal, *Sanctus Dominicale*
Eler, *Sanctus ad Kyrie Dominicale*

² Credo musical references begin at “Patrem” since many incipits are the same for differing Credo.

³ Ludecus provides two slightly different versions of this Credo and offers the possibility of using either of the two incipits.

Ludecus, *Sanctus Dominicale*
Magdeburg 1613, *Sanctus Dominicale*
Liber Usualis, Sanctus XV

Sanctus C – CCAAFFACCD

Lossius, *Sanctus Minus Summum*
Eler, *Sanctus ad Kyrie O Christi Pietas*
Ludecus, *Sanctus Paschale, vel Apostolicum*
Magdeburg 1613, *Sanctus Minus Summum*
Liber Usualis, Sanctus XVII

Sanctus D – FGbGGFF

Lossius, *Sanctus in Festis Mariæ Virginis*
Keuchenthal, *Sanctus in Festis Mariæ Virginis*
Ludecus, *Sanctus Secundum*
Liber Usualis, Sanctus VIII

Sanctus E – CCAAFGEFF

Spangenberg, (no name) can be found on folio x
Keuchenthal, (no name) can be found on folio 16

Sanctus F – DEFDFDFEFGFED

Spangenberg, *Sanctus (Paschale)*
Keuchenthal, *Sanctus Trinitas*

Sanctus G – CDDEFEDGFGAG

Eler, *Sanctus ad Kyrie Martyrum*
Ludecus, *Sanctus Tertium*

Sanctus H – DAGFGAA

Keuchenthal, *Sanctus Resurrectionis*

Sanctus I – CACGAFFEDGF

Eler, *Sanctus ad Kyrie Majus Dominicale*

Sanctus J – EFEDGABAB

Eler, *Sanctus ad Kyrie Majus Virginum*

Sanctus K – CEDGGFEFDCD

Eler, *Sanctus ad Kyrie Apostolicum*

Sanctus L – GABCAGEFG

Ludecus, *Sanctus Semisummum*

Sanctus M – AAGAAGAAG

Ludecus, *Sanctus Feriale*

Agnus Dei A “Summum” – FGGABbAGFEGF

Spangenberg, (no name) can be found on folio xxiii
Lossius, *Agnus Dei Summum*
Keuchenthal, *Agnus Dei Summum*
Eler, *Agnus Dei ad Kyrie Summum, Magne Deus, & Paschale*
Ludecus, *Agnus Summum*
Magdeburg 1613, *Agnus Dei Summum*
Liber Usualis, Agnus Dei IV

Agnus Dei B – CCAFGEFF

Spangenberg, (no name) can be found on folio xi
Lossius, *Agnus Minus Summum*
Keuchenthal, (no name) can be found on folio 20
Eler, *Agnus Dei ad Kyrie O Christi Pietas*
Ludecus, *Agnus Dei Paschale, sive Apostolicum*
Magdeburg 1613, *Agnus Minus Summum*
Liber Usualis, Agnus Dei XVII

Agnus Dei C “Dominicale” – GBbGFAA

Lossius, *Agnus Dominicale*
Keuchenthal, *Agnus Dominicale*
Eler, *Agnus Dei ad Kyrie Dominicale*
Ludecus, *Agnus Dei Dominicale*
Magdeburg 1613, *Agnus Dei Dominicale*
Liber Usualis (similar to Kyrie XV)

Agnus Dei D – FGbbFGGFFEDC

Lossius, *Agnus in Festis Mariæ Virginis*
Keuchenthal, *Agnus in Festis Mariæ Virginis*

Agnus Dei E – DEFDFDAFDDEFEGFEDD

Spangenberg, *Agnus Dei (Paschale)*, can be found on folio lxxix
Keuchenthal, *Agnus Trinitas*

Agnus Dei F – EGGFFECDEFD

Eler, *Agnus ad Kyrie Martyrum*

Agnus Dei G – DAGFGAA

Keuchenthal, *Agnus Dei Resurrectionis*

Agnus Dei H – DECEFEDCDD

Ludecus, *Agnus Tertium*
Liber Usualis, (similar to Agnus Dei II)

Agnus Dei I – CACGAFFED

Eler, *Agnus ad Kyrie Majus Dominicale*

Agnus Dei J – CEDGGFEFDCD

Eler, *Agnus ad Kyrie Apostolicum*

Agnus Dei K – FACCAGCDC

Ludecus, *Agnus Secundum*

Liber Usualis, Agnus Dei IX

Agnus Dei L – GGGAA

Ludecus, *Agnus Feriale*

Liber Usualis, Agnus Dei XVIII

Agnus Dei M – EFEDEGABAB

Eler, *Agnus ad Kyrie Majus Virginum*

Feast	Proper	Spangenberg 1545 - Latin	Spangenberg 1545 - German	Lossius	Keuchenthal 1573	Eler 1588	Ludecus 1589	Magdeburg 1613
Advent I	Introit	Ad te levavi		Ad te levavi	Ad te levavi	Ad te levavi	Ad te levavi	Rorate coeli (Sun., Thurs.) Ad te levavi (Tues.)
	Kyrie	Kyrie [C]	Kyrie Summum Deutsch [A]		Kyrie Adventu Domine [I]	[Kyrie Apostolicum [E]]	[Kyrie Dominicale [F]]	Kyrie in Adventu Domini [J] (Sun., Thurs.) Kyrie Feriale [N] (Tues.)
	Gloria	Gloria [C]	Allein Gott in der hoh sey her		Gloria [B]	[Gloria [A]]	[Gloria [D]]	Gloria [E] (Sun., Thurs.) Gloria [F] (Tues.)
	Epistle	Romans 13:11-14 (intoned)	Romans 13:11-14 (intoned)		Romans 13:11-14 (intoned)		Romans 13:11-14a (intoned)	[Romans 13:11-14] (Sun., Thurs.) [James 5:7-10] (Tues.)
	Gradual							Universi qui te expectant (Tues.)
	Alleluia	Ostende nobis			Ostende nobis		Ostende nobis	Veni Domine (Sun.)
	Sequence		Als der gütiger Gott vollenden		Veni Redemptor Gentium		Mittit ad virginem	Mittit ad virginem (Sun., Thurs.)
	Gospel	Matthew 21:1-9 (intoned)	Matthew 21:1-9 (intoned)		Matthew 21:1-9 (intoned)		Matthew 21:1-9 (intoned)	[Matthew 21:1-10] (Sun.) [Matthew 3:1-6] (Tues.) [Luke 3:7-18] (Thurs.)
	Credo	Credo [A]	Wir gleuben all an einen Gott		Credo [A] <i>and</i> "Wir gleuben"		[Credo [A]]	Credo [A]
	Preface	Quotidiana	Quotidiana (German)		Quotidiana			Advent
	Sanctus	Sanctus [E]	lesaia dem propheten		Sanctus [E]	[Sanctus Apostolicum [K]]	[Sanctus Dominicale [B]]	Sanctus Summum [A]
	Agnus Dei	Agnus [B]	O Lamb Gottes unschuldig		Agnus [B]	[Agnus Dei Apostolicum [J]]	[Agnus Dei Dominicale [C]]	Agnus Dei Summum [A]
	Responsorium				Discubuit Iesus et Discipuli			
Advent II	Introit			Populus Sion	Populus Sion	Populus Sion	Populus Sion	[Rorate coeli] (Sun., Thurs.) Popule Sion (Tues.)
	Kyrie				[Kyrie [I]]	[Kyrie Martyrum [G]]	[Kyrie Dominicale [F]]	[Kyrie in Adventu Domini [J]] (Sun., Thurs.) Kyrie Dominicale Minus [M] (Tues.)
	Gloria				[Gloria [B]]	[Gloria [A]]	[Gloria [D]]	[Gloria [E]] (Sun., Thurs.) Gloria [G] (Tues.)
	Epistle	Romans 15:4-13	Romans 15:4-13		Romans 15:4-13		Romans 15:4-13	[Romans 15:4-13] (Sun., Thurs.) [Malachi 3:1-5] (Tues.)
	Gradual							Ex Sion species (Tues.)
	Alleluia				[Ostende nobis]		Rex noster adveniet	[Veni Domine] (Sun.)
	Sequence						[Mittit ad virginem]	[Mittit ad virginem] (Sun., Thurs.)
	Gospel	Luke 21:25-33	Luke 21:25-33		Luke 21:25-36		Luke 21:25-33	[Luke 21:25-33] (Sun.) [Matthew 11:11-15] (Tues.) [John 1:15-18] (Thurs.)
	Credo						[Credo [A]]	
	Preface							Dominicalis quotidiana (Sun.)
	Sanctus					[Sanctus Martyrum [G]]	[Sanctus Dominicale [B]]	[Sanctus Dominicale [B]] (Sun.)
	Agnus Dei					[Agnus Dei Martyrum [F]]	[Agnus Dei Dominicale [C]]	[Agnus Dei Dominicale [C]] (Sun.)

Feast	Proper	Spangenberg 1545 - Latin	Spangenberg 1545 - German	Lossius	Keuchenthal 1573	Eler 1588	Ludecus 1589	Magdeburg 1613
Advent III	Introit			Gaudete	Gaudete	Gaudete	Gaudete	[Rorate coeli] (Sun., Thurs.) Gaudete (Tues.)
	Kyrie				[Kyrie [I]]	[Kyrie Majus Dominicale [H]]	[Kyrie Dominicale [F]]	[Kyrie in Adventu Domini [J]] (Sun., Thurs.) [Kyrie Feriale [N]] (Tues.)
	Gloria				[Gloria [B]]	[Gloria [B]]	[Gloria [D]]	[Gloria [E]] (Sun., Thurs.)
	Epistle	I Corinthians 4:1-5	I Corinthians 4:1-5		I Corinthians 4:1-5		I Corinthians 4:1-5	[I Corinthians 4:1-5] (Sun.) [Isaiah 2:1-5] (Tues.) [Isaiah 11:1-5] (Thurs.)
	Gradual							Qui sedes Domine (Tues.)
	Alleluia				[Ostende nobis]		Excita Domine	[Veni Domine] (Sun.)
	Sequence						[Mittit ad virginem]	[Mittit ad virginem] (Sun., Thurs.)
	Gospel	Matthew 11:2-10	Matthew 11:2-10		Matthew 11:2-10		Matthew 11:2-10	[Matthew 11:2-11] (Sun.) [Luke 1:26-38] (Tues.) [Luke 1:30-47] (Thurs.)
	Credo						[Credo [A]]	
	Sanctus					[Sanctus Majus Dominicale [I]]	[Sanctus Dominicale [B]]	[Sanctus Dominicale [B]] (Sun.)
	Agnus Dei					[Agnus Dei Majus Dominicale [I]]	[Agnus Dei Dominicale [C]]	Agnus Dei Dominicale [C] (Sun.)
Advent IV	Introit			Rorate coeli	Rorate coeli	Memento nostri	Rorate coeli	[Rorate coeli] (Sun., Thurs.) Memento nostri (Tues.)
	Kyrie				[Kyrie [I]]	[Kyrie Majus Virginum [J]]		[Kyrie in Adventu Domini [J]] (Sun., Thurs.) [Kyrie Dominicale Minus [M]] (Tues.)
	Gloria				[Gloria [B]]	[Gloria [E]]		[Gloria [E]] (Sun., Thurs.) Gloria [G] (Tues.)
	Epistle	Philippians 4:4-7	Philippians 4:4-7		Philippians 4:4-7		Philippians 4:4-7	[Philippians 4:4-7] (Sun.) [Isaiah 35:1-7a] (Tues.) [II Thessalonians 2:1-8] (Thurs.)
	Gradual							Prope est Dominus (Tues.)
	Alleluia				[Ostende nobis]		Veni Domine	[Veni Domine] (Sun.)
	Sequence						[Mittit ad virginem]	[Mittit ad virginem] (Sun.)
	Gospel	John 1:19-28	John 1:19-28		John 1:19-28		John 1:19-28	[John 1:19-28] (Sun.) [Luke 1:39-47] (Tues.) [Luke 2:1-6] (Thurs.)
	Preface							[Advent]
	Sanctus					[Sanctus Majus Virginum [J]]		[Sanctus Summum [A]] (Sun.)
	Agnus Dei					[Agnus Dei Majus Virginum [M]]		[Agnus Dei Summum [A]] (Sun.)
Christmas Midnight	Introit	Puer natus est					Dominus dixit	
	Kyrie	Kyrie [A]	Kyrie [C] (German)				[Kyrie Apostolicum [B]]	
	Gloria	Gloria [A]	Gloria [C] (German)				[Gloria [B]]	
	Epistle	Titus 2:11-15 (intoned)	Titus 2:11-15 (intoned)				Titus 2:11-15	
	Alleluia	Dies sanctificatus					Dominus dixit	
	Sequence	Grates nunc omnes Christe patris unite	Danck sagen wir alle Gott O Christ Gottes einiger son				Grates nunc omnes	
	Gospel	Luke 2:1-14 (intoned)	Luke 2:1-14 (intoned)				Luke 2:1-14	
	Credo	[Credo [A]]						
	Preface	Christmas	Christmas (German)					
	Sanctus	Sanctus [A]	[Ilesaia dem propheten]				[Sanctus [C]]	
	Agnus Dei	Agnus [A]	Agnus [A] (German) [O Lamb Gottes unschuldig]				[Agnus Dei [B]]	

Feast	Proper	Spangenberg 1545 - Latin	Spangenberg 1545 - German	Lossius	Keuchenthal 1573	Eler 1588	Ludecus 1589	Magdeburg 1613
Christmas Dawn	Introit						Lux fulgebit	
	Kyrie						[Kyrie Apostolicum [B]]	
	Gloria						[Gloria [B]]	
	Epistle	Titus 3:4-7	Titus 3:4-8a				Titus 3:4-7	
	Alleluia						Dominus regnavit, decorem	
	Sequence						Natus ante secula	
	Gospel	Luke 2:15-20	Luke 2:15-20				Luke 2:15b-20	
	Sanctus						[Sanctus [C]]	
	Agnus Dei						[Agnus Dei [B]]	
Christmas High Mass	Introit			Puer natus est	Puer natus est	Puer natus est	Puer natus est	Puer natus est
	Kyrie				Kyrie Summum [A] Kyrie Summum Deudsch [A]	[Kyrie Summum [A]]	[Kyrie Summum [A]]	Kyrie Summum [A]
	Gloria				Gloria [A] A Solis Ortus Christum wir sollen	[Gloria [C]] with Hymn Dies est laeticiae	[Gloria C]]	Gloria [C]
	Epistle	Hebrews 1:1-12	Hebrews 1:1-12		Titus 2:11-15		Hebrews 1:1-12	[Titus 2:11-14]
	Alleluia			Dies sanctificatus	Dies sanctificatus	Dies sanctificatus	Dies sanctificatus	Dies sanctificatus
	Sequence			Grates nunc omnes Natus ante secula Eia recolamus laudibus*	Grates nunc omnes Natus ante secula Eia recolamus laudibus	Grates nunc omnes	Eia recolamus laudibus	Natus ante secula
	Gospel	John 1:1-14	John 1:1-14		Luke 2:1-14		John 1:1-14	Luke 2:1-14
	Credo				Credo [B]			[Credo [A]]
	Preface				Christmas		[Nativity Summum Nota]	Nativitate Christi
	Sanctus				Sanctus Summum [A]	[Sanctus Summum [A]]	[Sanctus Summum [A]]	[Sanctus Summum [A]]
	Agnus Dei				Agnus Summum [A]	[Agnus Dei Summum [A]]	[Agnus Dei Summum [A]]	[Agnus Dei Summum [A]]
St. Stephen	Introit					[Puer natus est]	Etenim sederunt	[Puer natus est]
	Kyrie					[Kyrie Magne Deus [C]]	[Kyrie Semisummum [C]]	[Kyrie Summum [A]]
	Gloria					[Gloria [C]]	[Gloria [C]]	[Gloria [C]]
	Epistle	Acts 6:8-10; 7:54-60	Acts 6:8-14; 7:54-60		Acts 6:8-14; 7:54-60		Acts 6:8-10; 7:54-60	[Acts 6:8-7:60]
	Alleluia					Video coelos	Video coelos	[Dies sanctificatus]
	Sequence					Grates nunc omnes	[Natus ante secula]	Grates nunc omnes
	Gospel	Matthew 23:34-39	Matthew 23:34-39		Matthew 23:34-39		Matthew 23:34-39	[Matthew 23:34-39]
	Credo							[Credo [A]]
	Preface						[Nativite Christi Apostolica]	[Nativitate Christi]
	Sanctus					[Sanctus Summum [A]]	[Sanctus Semisummum [L]]	[Sanctus Summum [A]]
	Agnus Dei					[Agnus Dei Summum [A]]	[Agnus Dei Semisummum [?]]	[Agnus Dei Summum [A]]
St. John, Evangelist	Introit					[Puer natus est]	In medio	[Puer natus est]
	Kyrie					[Kyrie Magne Deus [C]]	[Kyrie Secundum [G]]	Kyrie Minus Summum [C]
	Gloria					[Gloria [C]]	[Gloria [C]]	[Gloria [C]]
	Epistle	Wisdom 15:1-6	Wisdom 15:1-6		Hebrews 1:1-9		Wisdom 15:1-6	[Wisdom 15:1-6]
	Alleluia					Hic est discipulus	Hic est discipulus	[Dies sanctificatus]
	Sequence			[Jocundare plebis fidelis]*		Grates nunc omnes	[Grates nunc omnes]	[Grates nunc omnes]
	Gospel	John 21:19-24	John 21:19b-24		John 1:1-14		John 21:19b-24	[John 21:19-24]
	Credo							[Credo [A]]
	Preface						[Nativite Apostolica]	[Nativitate Christi]
	Sanctus					[Sanctus Summum [A]]	[Sanctus Secundum [D]]	[Sanctus Summum [A]]
	Agnus Dei					[Agnus Dei Summum [A]]	[Agnus Dei Secundum [K]]	[Agnus Dei Summum [A]]

Feast	Proper	Spangenberg 1545 - Latin	Spangenberg 1545 - German	Lossius	Keuchenthal 1573	Eler 1588	Ludecus 1589	Magdeburg 1613
5th Day of Christmas	Introit							[Puer natus est]
	Kyrie							[Kyrie Feriale [N]]
	Gloria							[Gloria [F]]
	Epistle							[Isaiah 61:1-4 or 62:11-12]
	Sequence							[Grates nunc omnes]
	Gospel							[Luke 2:15-20]
Sunday within the Octave of Christmas	Introit				Dum medium silentium	[Puer natus est]	Dum medium silentium	Dum medium silentium (Sun, Tues.)
	Kyrie					[Kyrie O Christi pietas [D]]	[Kyrie Tertium [E]]	Kyrie Dominicale Majus [F] (Sun.) [Kyrie Feriale [N]] (Tues.)
	Gloria					[Gloria [C]]	[Gloria [A]]	Gloria [D] (Sun.) [Gloria [F]] (Tues.)
	Epistle	Galatians 4:1-7	Galatians 4:1-7		Galatians 4:1-7		Galatians 4:1-7	[Galatians 4:1-7] (Sun., Tues.)
	Alleluia						[Dominus regnavit, decorem]	Dominus regnavit, decorem (Sun.)
	Sequence					[Grates nunc omnes]	[Natus ante secula] [Grates nunc omnes]	[Grates nunc omnes] (Sun., Tues.)
	Gospel	Luke 2:33-40	Luke 2:33-40		Luke 2:33-40		Luke 2:33-40	[Luke 2:33-40] (Sun., Tues.)
	Credo							[Credo [A]]
	Preface							[Nativitate Christi]
	Sanctus					[Sanctus O Christi pietas [C]]	[Sanctus Tertium [G]]	[Sanctus Dominicale [B]]
	Agnus Dei					[Agnus Dei O Christi pietas [B]]	[Agnus Tertium [H]]	[Agnus Dei Dominicale [C]]
Circumcision	Introit	[Puer natus est]		[Puer natus est]*	[Puer natus est]	[Puer natus est]	[Puer natus est]	[Puer natus est]
	Kyrie	[Kyrie [A]]	[Kyrie [C] (German)]		[Kyrie Summum [A]] Kyrie Summum Deudsch [A]	[Kyrie Summum [A]]	[Kyrie Summum [A]]	[Kyrie Summum [A]]
	Gloria	[Gloria [A]]	[Gloria [C] (German)]		[Gloria [A]] Gloria [C] (German)	[Gloria [C] with Hymn Dies est laeticiae]	[Gloria [C]]	[Gloria [C]]
	Epistle	Galatians 3:23-4:2	Galatians 3:23-29		Galatians 3:23-29		Galatians 3:23-29	[Galatians 3:23-4:2]
	Alleluia	[Dies sanctificatus]		[Dies sanctificatus]*	[Dies sanctificatus]		[Dies sanctificatus]	[Dies sanctificatus]
	Sequence	[Grates nunc omnes] [Christe patris unite]	[Danck sagen wir alle Gott] [O Christ Gottes einiger son]	[Grates nunc omnes]* [Natus ante secula]* [Eia recolamus laudibus]*	[Grates nunc omnes]	[Grates nunc omnes]	[Eia recolamus]	[Grates nunc omnes]
	Gospel	Luke 2:21	Luke 2:21		Luke 2:21		Luke 2:21	[Luke 2:21]
	Credo	[Credo [A]]			[Credo [B]]			[Credo [A]]
	Preface	[in die Nativitatis]	[Christmas (German)]		[Christmas]		[Nativite Christi Summa]	[Nativitate Christi]
	Sanctus	[Sanctus [A]]	[Iesaia dem propheten]		[Sanctus Summum [A]]	[Sanctus Summum [A]]	[Sanctus Summum [A]]	[Sanctus Summum [A]]
	Agnus Dei	[Agnus [A]]	[Agnus [A] (German)] [O Lamb Gottes unschuldig]		[Agnus Summum [A]]	[Agnus Dei Summum [A]]	[Agnus Dei Summum [A]]	[Agnus Dei Summum [A]]
3rd Day of the Circumcision	Introit							[Puer natus est]
	Kyrie							[Kyrie Dominicale minus [M]]
	Gloria							[Gloria [G]]
	Epistle							[Hebrews 1:1-12]
	Gradual							Speciosus forma
	Gospel							[John 1:1-14]

Feast	Proper	Spangenberg 1545 - Latin	Spangenberg 1545 - German	Lossius	Keuchenthal 1573	Eler 1588	Ludecus 1589	Magdeburg 1613
Sunday after New Year	Introit				[Puer natus est] [Dum medium silentium]	[Puer natus est]		
	Kyrie				[Kyrie Summum [A]] [Kyrie Summum Deudsch [A]]	[Kyrie O Christi Pietas [D]]		
	Gloria				[Gloria [A]] [Gloria [C] (German)]	[Gloria [C] with Hymn Dies est laeticiae]		
	Epistle				Isaiah 11:1-5			
	Sequence					[Grates nunc omnes]		
	Gospel				Matthew 2:19-23			
	Sanctus					[Sanctus O Christi pietas [C]]		
	Agnus Dei					[Agnus Dei O Christi pietas [B]]		
Vigil of the Epiphany	Introit							Lux fulgebit
	Kyrie							[Kyrie Dominicale Majus [F]]
	Gloria							[Gloria [D]]
	Epistle							[Jeremiah 31:15-17]
	Gradual							Benedictus qui venit
	Alleluia							[Dominus regnavit]
	Gospel							[Matthew 2:13-23]
	Credo							[Credo [A]]
	Preface							[Quotidiana]
	Sanctus							[Sanctus Dominicale [B]]
	Agnus Dei							[Agnus Dei Dominicale [C]]
Epiphany	Responsorium				Illuminare, illuminare Hierusalem			
	Introit	Ecce advenit		Ecce advenit	Ecce advenit	Ecce advenit	Ecce advenit	Ecce advenit
	Kyrie	[Kyrie [A]]		[Kyrie Summum [A]]	[Kyrie Summum [A]] [Kyrie Summum Deudsch [A]]	[Kyrie Magne Deus [C]]	[Kyrie Summum [A]]	[Kyrie Summum [A]]
	Gloria	[Gloria [A]]			[Gloria [A]]	[Gloria [C]]	[Gloria [C]]	[Gloria [C]]
	Epistle	Isaiah 60:1-6	Isaiah 60:1-6		Isaiah 60:1-6		Isaiah 60:1-6	[Isaiah 60:1-6]
	Gradual							
	Alleluia	Vidimus stellam		Vidimus stellam	Hebrews 1:1-9	Vidimus stellam	Vidimus stellam	Vidimus stellam
	Sequence	Anno Hominis	Da Christ dreissig Jar vollendet hat	Festa Christi omnis	Festa Christi omnis	[Grates nunc omnes]	Festa Christi omnis	Festa Christi omnis
	Gospel	Matthew 2:1-12	Matthew 2:1-12		Matthew 2:1-12		Matthew 2:1-12	[Matthew 2:1-12]
	Responis	Illuminare Ierusalem						
	Credo	[Credo [A]]						[Credo [A]]
	Preface	Epiphany	Epiphany (German)		[Christmas]		[Summa de Epiphania]	Epiphany
	Sanctus	[Sanctus [A]]	[Iesaia dem propheten]		[Sanctus Summum [A]]	[Sanctus Summum [A]]	[Sanctus Summum [A]]	[Sanctus Summum [A]]
	Agnus Dei	[Agnus [A]]	[Agnus [A] (German)] [O Lamb Gottes unschuldig]		[Agnus Summum [A]]	[Agnus Dei Summum [A]]	[Agnus Dei Summum [A]]	[Agnus Dei Summum [A]]
3rd Day of Epiphany	Introit							[Ecce advenit]
	Kyrie							[Kyrie Feriale [N]]
	Gloria							[Gloria [F]]
	Epistle							[Jeremiah 31:15-17]
	Gradual							Omnes de Saba
	Gospel							[Matthew 2:19-23]

Feast	Proper	Spangenberg 1545 - Latin	Spangenberg 1545 - German	Lossius	Keuchenthal 1573	Eler 1588	Ludecus 1589	Magdeburg 1613
5th Day of Epiphany	Introit							[Ecce advenit]
	Kyrie							[Kyrie Dominicale Majus [F]]
	Gloria							[Gloria [D]]
	Epistle							[Isaiah 60:1-6]
	Sequence							[Anno hominis]
	Gospel							[Matthew 2:1-12]
Epiphany I	Introit			In excelso throno	In excelso throno	In excelso throno	In excelso throno	In excelso throno (Sun., Tues, Thurs.)
	Kyrie			[Kyrie Angelicum [G]]	Kyrie Angelicum [G]	[Kyrie O Christi pietas [D]]	[Kyrie Paschale [B]]	[Kyrie Dominicale Majus [F]] (Sun., Thurs) [Kyrie Dominicale Minus [M]] (Tues.)
	Gloria				[Gloria [A]]	[Gloria [C]]	[Gloria [B]]	[Gloria [D]] (Sun., Thurs) [Gloria [G]] (Tues.)
	Epistle	Romans 12:1-6a	Romans 12:1-6		Romans 12:1-6a		Romans 12:1-5	[Romans 12:1-6a] (Sun.) [Romans 3:19-26] (Tues.) [Romans 2:1-6] (Thurs.)
	Gradual							Benedictus Dominus (Tues.)
	Alleluia				[Dies sanctificatus]		Jubilate Deo omnis terra	Jubilate Deo omnis terra (Sun.)
	Sequence			[Natus ante secula]	[Natus ante secula] [Grates nunc omnes]			[Festa Christi omnis] (Sun.) [Anno hominis] (Thurs.)
	Gospel	Luke 2:42-52	Luke 2:42-52		Luke 2:41-52		Luke 2:42-52	[Luke 2:42-52] (Sun.) [Matthew 3:13-17] (Tues.) [Matthew 4:12-17] (Thurs.)
	Preface			[Quotidiana]			[Dominicalis de Epiphania]	[Doninicalis quotidiana] (Sun.)
	Sanctus			[Sanctus Minus Summum [C]]		[Sanctus O Christi pietas [C]]	[Sanctus Paschale [C]]	[Sanctus Dominicale [B]] (Sun.)
Baptism of Christ	Agnus Dei			[Agnus Dei Minus Summum [B]]		[Agnus Dei O Christi pietas [B]]	[Agnus Dei Paschale [B]]	[Agnus Dei Dominicale [C]] (Sun.)
	Epistle				Titus 3:4-8a			
	Sequence			Ave praeclarum mundi†				
Epiphany II	Gospel				Matthew 3:13-17			
	Introit			Omnis terra	Omnis terra	Omnis terra	Omnis terra	Omnis terra (Sun., Tues., Thurs.)
	Kyrie			[Kyrie Angelicum [G]]	[Kyrie Angelicum [G]]	[Kyrie Martyrum [G]]	[Kyrie Paschale [B]]	[Kyrie Dominicale Majus [F]] (Sun., Thurs.) [Kyrie Dominicale Minus [M]] (Tues.)
	Gloria				[Gloria [A]]	[Gloria [A]]	[Gloria [B]]	[Gloria [D]] (Sun., Thurs.) [Gloria [G]] (Tues.)
	Epistle	Romans 12:6-16	Romans 12:6-16		Romans 12:6b-16		Romans 12:6-16a	[Romans 12:6-16a] (Sun., Thurs.) [Colossians 1:25-28] (Tues.)
	Gradual							Misit Dominus (Tues.)
	Alleluia				[Dies sanctificatus]		Dominus regnavit, exultet	Dominus regnavit, exultet (Sun.)
	Sequence			[Natus ante secula]	[Natus ante secula] [Grates nunc omnes]	[Grates nunc omnes]		[Anno hominis] (Thurs.)
	Gospel	John 2:1-11	John 2:1-11		John 2:1-11		John 2:1-11	[John 2:1-11] (Sun.) [Luke 4:14-22a] (Tues.) [Luke 4:31-37] (Thurs.)
	Credo							[Credo [A]] (Sun.)
	Preface			[Quotidiana]			[Dominicalis de Epiphania]	[Dominicalis quotidiana] (Sun.)
	Sanctus			[Sanctus Minus Summum [C]]		[Sanctus Martyrum [G]]	[Sanctus Paschale [C]]	[Sanctus Dominicale [B]] (Sun.)
	Agnus Dei			[Agnus Dei Minus Summum [B]]		[Agnus Dei Martyrum [F]]	[Agnus Dei Paschale [B]]	[Agnus Dei Dominicale [C]] (Sun.)

Feast	Proper	Spangenberg 1545 - Latin	Spangenberg 1545 - German	Lossius	Keuchenthal 1573	Eler 1588	Ludecus 1589	Magdeburg 1613
Epiphany III	Introit			Adorate Deum	Adorate Deum	Adorate Deum	Adorate Deum	Adorate Deum (Sun., Tues., Thurs.)
	Kyrie			[Kyrie Angelicum [G]]	[Kyrie Angelicum [G]]	[Kyrie Majus Dominicale [H]]		[Kyrie Dominicale Majus [F]] (Sun., Thurs.) [Kyrie Dominicale Minus [M]] (Tues.)
	Gloria				[Gloria [A]]	[Gloria [B]]		[Gloria [D]] (Sun., Thurs.) [Gloria G]] (Tues.)
	Epistle	Romans 12:16b-21	Romans 12:17-21		Romans 12:17-21		Romans 12:16b-21	[Romans 12:16b-21] (Sun., Thurs.) [I Timothy 1:15-17] (Tues.)
	Gradual							Timebunt gentes (Tues.) [Nim von uns lieber Herr / Litany] (Thurs.)
	Alleluia				[Dies sanctificatus]		Laudate Deum	Laudate Deum (Sun.)
	Sequence			[Natus ante secula]	[Natus ante secula] [Grates nunc omnes]	[Grates nunc omnes]		
	Gospel	Matthew 8:1-13	Matthew 8:1-13		Matthew 8:1-13		Matthew 8:1-13	[Matthew 8:1-13] (Sun.) [Matthew 4:23-25a] (Tues.) [Mark 3:6-15] (Thurs.)
	Credo							[Credo [A]] (Sun.)
	Preface			[Quotidiana]				[Doninicalis quotidiana] (Sun.)
	Sanctus			[Sanctus Minus Summum [C]]		[Esaia dem Propheten]		[Sanctus Dominicale [B]] (Sun.)
	Agnus Dei			[Agnus Dei Minus Summum [B]]		[Christe du Lam Gades]		[Agnus Dei Dominicale [C]] (Sun.)
Epiphany IV	Introit			[Adorate Deum]	[Adorate Deum]		[Adorate Deum]	[Adorate Deum] (Sun., Tues.)
	Kyrie			[Kyrie Angelicum [G]]	[Kyrie Angelicum [G]]	[Kyrie Majus Virginum [J]]	[Kyrie Paschale [B]]	[Kyrie Dominicale Majus [F]] (Sun., Thurs.) [Kyrie Dominicale Minus [M]] (Tues.)
	Gloria				[Gloria [A]]	[Gloria [E]]	[Gloria [B]]	[Gloria [D]] (Sun., Thurs.) [Gloria G]] (Tues.)
	Epistle	Romans 13:8-10	Romans 13:8-10		Romans 13:8-10		Romans 13:8-10	[Romans 13:8-10] (Sun., Thurs.) [Romans 5:18-21] (Tues.)
	Gradual							[Timebunt gentes] (Tues.) [Nim von uns lieber Herr / Litany] (Thurs.)
	Alleluia				[Dies sanctificatus]		[Laudate Deum]	[Laudate Deum] (Sun.)
	Sequence			[Natus ante secula]	[Natus ante secula] [Grates nunc omnes]	[Grates nunc omnes]		
	Gospel	Matthew 8:23-27	Matthew 8:23-27		Matthew 8:23-27		Matthew 8:23-27	[Matthew 8:23-27] (Sun., Thurs.) [Matthew 11:25-30] (Tues.)
	Preface			[Quotidiana]			[Dominicalis de Epiphania]	[Dominicalis quotidiana] (Sun.)
	Sanctus			[Sanctus Minus Summum [C]]		[Sanctus Majus Virginum [J]]	[Sanctus Paschale [C]]	[Sanctus Dominicale [B]] (Sun.)
	Agnus Dei			[Agnus Dei Minus Summum [B]]		[Agnus Dei Majus Virginum [M]]	[Agnus Dei Paschale [B]]	[Agnus Dei Dominicale [C]] (Sun.)

Feast	Proper	Spangenberg 1545 - Latin	Spangenberg 1545 - German	Lossius	Keuchenthal 1573	Eler 1588	Ludecus 1589	Magdeburg 1613
Epiphany V	Introit			[Adorate Deum]	[Adorate Deum]		[Adorate Deum]	[Adorate Deum] (Sun., Tues., Thurs.)
	Kyrie			[Kyrie Angelicum [G]]	[Kyrie Angelicum [G]]	[Kyrie Dominicale [F]]	[Kyrie Paschale [B]]	[Kyrie Dominicale Majus [F]] (Sun., Thurs.) [Kyrie Feriale [N]] (Tues.)
	Gloria				[Gloria [A]]	[Gloria [D]]	[Gloria [B]]	[Gloria [D]] (Sun., Thurs.) [Gloria [F]] (Tues.)
	Epistle		Colossians 3:12-17		Colossians 3:12-17		Colossians 3:12-17	[Colossians 3:8-17] (Sun., Tues., Thurs.)
	Gradual							[Timebunt gentes] (Tues.) [Nim von uns lieber Herr / Litany] (Thurs.)
	Alleluia				[Dies sanctificatus]		[Laudate Deum]	[Laudate Deum] (Sun.)
	Sequence			[Natus ante secula]	[Natus ante secula] [Grates nunc omnes]			
	Gospel		Matthew 13:24-30		Matthew 13:24-30		Matthew 13:24-30	[Matthew 13:24-30] (Sun., Tues., Thurs.)
	Preface			[Quotidiana]			[Dominicalis de Epiphania]	[Doninicalis quotidiana] (Sun.)
	Sanctus			[Sanctus Minus Summum [C]]		[Sanctus Dominicale [B]]	[Sanctus Paschale [C]]	[Sanctus Dominicale [B]] (Sun.)
	Agnus Dei			[Agnus Dei Minus Summum [B]]		[Agnus Dei Dominicale [C]]	[Agnus Dei Paschale [B]]	[Agnus Dei Dominicale [C]] (Sun.)
Epiphany VI	Introit							Intret oratio (Sun., Tues., Thurs.)
	Kyrie							[Kyrie Dominicale Majus [F]] (Sun., Thurs.) [Kyrie Dominicale Minus [M]] (Tues.)
	Gloria							[Gloria [D]] (Sun., Thurs.) [Gloria [G]] (Tues.)
	Epistle							[I Thessalonians 5:14-23] (Sun., Tues., Thurs.)
	Gradual							[Timebunt gentes] (Tues.) [Nim von uns lieber Herr / Litany] (Thurs.)
	Alleluia							[Laudate Deum] (Sun.)
	Gospel							[Matthew 17:1-8] (Sun, Thurs.) [Mark 9:1-7] (Tues.)
	Preface							[Dominicalis quotidiana] (Sun.)
	Sanctus							[Sanctus Dominicale [B]] (Sun.)
	Agnus Dei							[Agnus Dei Dominicale [C]] (Sun.)
Septuagesima	Introit	Exurge		Circumdederunt me	Circumdederunt me	Circumdederunt me	Circumdederunt me	Circumdederunt me (Sun., Tues., Thurs.)
	Kyrie	[Kyrie [A]]			Kyrie Dominicale [F]	[Kyrie Apostolicum [E]]	[Kyrie Feriale [K]]	[Kyrie Dominicale Majus [F]] (Sun., Thurs.) [Kyrie Feriale [N]] (Tues.)
	Gloria	[Gloria [A]]			Gloria [D]	[Gloria [A]]	[Gloria ?]	[Gloria [D]] (Sun., Thurs.) [Gloria [F]] (Tues.)
	Epistle	I Corinthians 9:24-10:4	I Corinthians 9:24-10:5		I Corinthians 9:24-10:5		I Corinthians 9:24-10:4	[I Corinthians 9:24-10:5] (Sun., Thurs.) [Hebrews 4:11-16] (Tues.)
	Gradual							Adjutor in oportunitatibus (Sun., Tues.) [Nim von uns lieber Herr / Litany] (Thurs.)
	Tract	De profundis (marked <i>Hymnus</i>)			De profundis		De profundis	De profundis (Sun.)
	Gospel	Matthew 20:1-16	Matthew 20:1-16		Matthew 20:1-16		Matthew 20:1-16	[Matthew 20:1-16] (Sun.) [Mark 9:29-36] (Tues.) [Luke 9:51-56] (Thurs.)
	Credo	[Credo [A]]			[Credo [A]] [Wir glauben all an einen Gott]			[Credo [A]] (Sun.)
	Preface	Quotidiana			Quotidiana		[Dominicalis Quotidiana]	[Doninicalis quotidiana] (Sun.)
	Sanctus	[Sanctus [A]]			Sanctus Dominicale [B]	[Sanctus Apostolicum [K]]	[Sanctus Dominicale [B]]	[Sanctus Dominicale [B]] (Sun.)
	Agnus Dei	[Agnus [A]]			Agnus Dominicale [C]	[Agnus Dei Apostolicum [J]]	[Agnus Dei Dominicale [C]]	[Agnus Dei Dominicale [C]] (Sun.)

Feast	Proper	Spangenberg 1545 - Latin	Spangenberg 1545 - German	Lossius	Keuchenthal 1573	Eler 1588	Ludecus 1589	Magdeburg 1613
Sexagesima	Introit			Exurge	Exurge	Exurge	Exurge	Exurge (Sun., Tues., Thurs.)
	Kyrie				[Kyrie Dominicale [F]]	[Kyrie Martyrum [G]]	[Kyrie Feriale [K]]	[Kyrie Dominicale Majus [F]] (Sun. Thurs.) [Kyrie Dominicale Minus [M]] (Tues.)
	Gloria				[Gloria [D]]	[Gloria [A]]	[Gloria ?]	[Gloria [D]] (Sun. Thurs.) [Gloria [G]] (Tues.)
	Epistle	II Corinthians 11:19-12:9	II Corinthians 11:19-12:9		II Corinthians 11:19-12:9		II Corinthians 11:19-12:9	[II Corinthians 11:19-12:9] (Sun. Thurs.) [Hebrews 12:3-9] (Tues.)
	Gradual							Sciant gentes (Sun., Tues.) [Nim von uns lieber Herr / Litany] (Thurs.)
	Tract				[De profundis]		Commovisti	Commovisti (Sun.)
	Gospel	Luke 8:4-15	Luke 8:5-15		Luke 8:4-15		Luke 8:4-15	[Luke 8:4-15] (Sun.) [Matthew 12:30-37] (Tues.) [Luke 17:20-37] (Thurs.)
	Credo				[Credo [A]] [Wir glauben all an einen Gott]			[Credo [A]] (Sun.)
	Preface				[Quotidiana]		[Dominicalis Quotidiana]	[Doninicalis quotidiana] (Sun.)
	Sanctus				[Sanctus Dominicale [B]]	[Sanctus Martyrum [G]]	[Sanctus Dominicale [B]]	[Sanctus Dominicale [B]] (Sun.)
	Agnus Dei				[Agnus Dominicale [C]]	[Agnus Dei Martyrum [F]]	[Agnus Dei Dominicale [C]]	[Agnus Dei Dominicale [C]] (Sun.)
Quinquagesima	Introit			Esto mihi	Esto mihi	Esto mihi	Esto mihi	Esto mihi (Sun.) Dun clamarem (Thurs.)
	Kyrie				[Kyrie Dominicale [F]]	[Kyrie Majus Dominicale [H]]	[Kyrie Feriale [K]]	[Kyrie Dominicale Majus [F]] (Sun.) [Kyrie Feriale [K]] (Thurs.)
	Gloria				[Gloria [D]]	[Gloria [B]]	[Gloria ?]	[Gloria [D]] (Sun.) (no Gloria on Thurs.)
	Epistle	I Corinthians 13:1-13	I Corinthians 13:1-13		I Corinthians 13:1-13		I Corinthians 13:1-13	[I Corinthians 13:1-13] (Sun.) [Isaiah 58:1-9a] (Thurs.)
	Gradual							Tu es Deus (Sun.) [Nim von uns lieber Herr / Litany] (Thurs.)
	Tract				[De profundis]		Jubilate Domino	Jubilate Domino (Sun.)
	Gospel	Luke 18:31-43	Luke 18:31-43		Luke 18:31-43		Luke 18:31-43	[Luke 18:31-43] (Sun.) [Matthew 5:43-6:4] (Thurs.)
	Credo							[Credo [A]] (Sun.)
	Preface				[Quotidiana]		[Dominicalis Quotidiana]	[Doninicalis quotidiana] (Sun.)
	Sanctus				[Sanctus Dominicale [B]]	[Esaia dem Propheten]	[Sanctus Dominicale [B]]	[Sanctus Dominicale [B]] (Sun.)
	Agnus Dei				[Agnus Dominicale [C]]	[Christe du Lam Gades]	[Agnus Dei Dominicale [C]]	[Agnus Dei Dominicale [C]] (Sun.)
Cinerum (Ash Wednesday)	Introit						Misereris omnium	Misereris omnium
	Kyrie						[Kyrie Feriale [K]]	[Kyrie Feriale [N]]
	Gloria						(sine Gloira in excelsis Deo)	[Gloria [F]]
	Epistle						Joel 2:12-19	[Joel 2:12-19]
	Gradual							Miserere mei deus
	Tract						Domine non secundum	Domine non secundum
	Gospel						Matthew 6:16-21	[Matthew 8:5-13]

Feast	Proper	Spangenberg 1545 - Latin	Spangenberg 1545 - German	Lossius	Keuchenthal 1573	Eler 1588	Ludecus 1589	Magdeburg 1613
Invocavit	Introit	Exaudi nos Domine		Invocavit me	Invocavit me	Invocavit me	Invocavit me	Invocavit me (Sun.) Domine refugium (Tues.) Confessio et pulchritudo (Thurs.)
	Kyrie	[Kyrie [A]]			[Kyrie Dominicale [F]]	[Kyrie Majus Virginum [J]]	[Kyrie Feriale [K]]	[Kyrie Dominicale Majus [F]] (Sun.) [Kyrie Dominicale Minus [M]] (Tues.) [Kyrie Feriale [K]] (Thurs.)
	Gloria	[Gloria [A]]			[Gloria [D]]	[Gloria [E]]	sine Gloira in excelsis Deo	[Gloria [D]] (Sun.) [Gloria [G]] (Tues.) (no Gloria on Thurs.)
	Epistle	II Corinthians 6:1-9	II Corinthians 6:1-10		II Corinthians 6:1-10		II Corinthians 6:1-9	[II Corinthians 6:1-10] (Sun.) [Isaiah 55:6-11] (Tues.)
	Gradual							Angelis suis (Sun.) Dirigatur oratio me (Tues.) [Nim von uns lieber Herr / Litany] (Thurs.)
	Tract	Domine non secundum		Domine non secundum	Domine non secundum	Domine non secundum	Qui habitat	Qui habitat (Sun.) [Domine non secundum] (Thurs.)
	Gospel	Matthew 4:1-11	Matthew 4:1-11		Matthew 4:1-11		Matthew 4:1-11	[Matthew 4:1-11] (Sun.) [Matthew 21:10-17] (Tues.) [John 8:31-47a] (Thurs.)
	Credo	[Credo [A]]			[Credo [A]] [Wir gleuben all an einen Gott]			[Credo [A]] (Sun.)
	Preface	[Quotidiana]			[Quotidiana]		[Quadragesima Dominicalis]	[Doninicalis quotidiana] (Sun.)
	Sanctus	[Sanctus [E]]			[Sanctus Dominicale [B]]	[Sanctus Majus Virginum [J]]	[Sanctus Dominicale [B]]	[Sanctus Dominicale [B]] (Sun.)
	Agnus Dei	[Agnus [B]]			[Agnus Dominicale [C]]	[Agnus Dei Majus Virginum [M]]	[Agnus Dei Dominicale [C]]	[Agnus Dei Dominicale [C]] (Sun.)

Feast	Proper	Spangenberg 1545 - Latin	Spangenberg 1545 - German	Lossius	Keuchenthal 1573	Eler 1588	Ludecus 1589	Magdeburg 1613
Reminiscere	Introit			Reminiscere	Reminiscere	Reminiscere	Reminiscere	Reminiscere (Sun.) Tibi dixit (Tues.) Deus in adiutorium (Thurs.)
	Kyrie				[Kyrie Dominicale [F]]	[Kyrie Apostolicum [E]]	[Kyrie Feriale [K]]	[Kyrie Dominicale Majus [F]] (Sun.) [Kyrie Feriale [N]] (Tues.) Kyrie Feriale [K]] (Thurs.)
	Gloria				[Gloria [D]]	[Gloria [A]]	sine Gloira in excelsis Deo	[Gloria [D]] (Sun.) [Gloria [F]] (Tues.) (no Gloria on Thurs.)
	Epistle	I Thessalonians 4:1-7	I Thessalonians 4:1-7		I Thessalonians 4:1-8		I Thessalonians 4:1-7	[I Thessalonians 4:1-7] (Sun.) [I Kings 17:8-16] (Tues.) [Jeremiah 17:5-10] (Thurs.)
	Gradual							Tribulationes cordis (Sun.) lacta cogitatum (Tues.) [Nim von uns lieber Herr / Litany] (Thurs.)
	Tract				[Domine non secundum]	[Domine non secundum]	Dixit Dominus	Dixit Dominus (Sun.) [Domine non secundum] (Thurs.)
	Gospel	Matthew 15:21-28	Matthew 15:21-28		Matthew 15:21-28		Matthew 15:21-28	[Matthew 15:21-28] (Sun.) [Matthew 23:1-12a] (Tues.) [John 5:30-47] (Thurs.)
	Credo				[Credo [A]] [Wir glauben all an einen Gott]			[Credo [A]] (Sun.)
	Preface				[Quotidiana]		[Quadragesima Dominicalis]	[Doninicalis quotidiana] (Sun.)
	Sanctus				[Sanctus Dominicale [B]]	[Sanctus Apostolicum [K]]	[Sanctus Dominicale [B]]	[Sanctus Dominicale [B]] (Sun.)
	Agnus Dei				[Agnus Dominicale [C]]	[Agnus Dei Apostolicum [J]]	[Agnus Dei Dominicale [C]]	[Agnus Dei Dominicale [C]] (Sun.)
Oculi	Introit			Oculi mei	Oculi mei	Oculi mei	Oculi mei	Oculi mei (Sun.) Ego clamavi (Tues.) Salus populi (Thurs.)
	Kyrie				[Kyrie Dominicale [F]]	[Kyrie Martyrum [G]]	[Kyrie Feriale [K]]	[Kyrie Dominicale Majus [F]] (Sun.) [Kyrie Dominicale Minus [M]] (Tues.) [Kyrie Feriale [K]] (Thurs.)
	Gloria				[Gloria [D]]	[Gloria [A]]	sine Gloira in excelsis Deo	[Gloria [D]] (Sun.) [Gloria [G]] (Tues.) (no Gloria on Thurs.)
	Epistle	Ephesians 5:1-9	Ephesians 5:1-9		Ephesians 5:1-9		Ephesians 5:1-9	[Ephesians 5:1-9] (Sun.) [II Kings 4:1-7] (Tues.) [Jeremiah 7:1-7] (Thurs.)
	Gradual							Exsurge... non praevaleat (Sun.) Ab occultis meis (Tues.) [Nim von uns lieber Herr / Litany] (Thurs.)
	Tract				[Domine non secundum]	[Domine non secundum]	Ad te levavi	Ad te levavi (Sun.) [Domine non secundum] (Thurs.)
	Gospel	Luke 11:14-28	Luke 11:14-28		Luke 11:14-28		Luke 11:14-28	[Luke 11:14-28] (Sun.) [Matthew 18:15-22] (Tues.) [John 6:27-35] (Thurs.)
	Credo							[Credo [A]] (Sun.)
	Preface				[Quotidiana]		[Quadragesima Dominicalis]	[Doninicalis quotidiana] (Sun.)
	Sanctus				[Sanctus Dominicale [B]]	[Sanctus Martyrum [G]]	[Sanctus Dominicale [B]]	[Sanctus Dominicale [B]] (Sun.)
	Agnus Dei				[Agnus Dominicale [C]]	[Agnus Dei Martyrum [F]]	[Agnus Dei Dominicale [C]]	[Agnus Dei Dominicale [C]] (Sun.)

Feast	Proper	Spangenberg 1545 - Latin	Spangenberg 1545 - German	Lossius	Keuchenthal 1573	Eler 1588	Ludecus 1589	Magdeburg 1613
Laetare	Introit			Laetare Jerusalem	Laetare Jerusalem	Laetare Jerusalem	Laetare Jerusalem	Laetare Jerusalem (Sun.) Exaudi Deus (Tues.) Laetetur cor querentium (Thurs.)
	Kyrie				[Kyrie Dominicale [F]]	[Kyrie Majus Dominicale [H]]	[Kyrie Paschale [B]]	[Kyrie Dominicale Majus [F]] (Sun.) [Kyrie Feriale [N]] (Tues.) Kyrie Feriale [K]] (Thurs.)
	Gloria				[Gloria [D]]	[Gloria [B]]	Gloria?	[Gloria [D]] (Sun.) [Gloria [F]] (Tues.) (no Gloria on Thurs.)
	Epistle	Galatians 4:22-31	Galatians 4:22-31		Galatians 4:21-31		Galatians 4:22-31	[Galatians 4:22-31] (Sun.) [Exodus 32:7-14] (Tues.) [II Kings 4:25-38] (Thurs.)
	Gradual							Laetatus sum (Sun.) Exurge Domine (Tues.) [Nim von uns lieber Herr / Litany] (Thurs.)
	Tract				[Domine non secundum]	[Domine non secundum]	Qui confidunt	Qui confidunt (Sun.) [Domine non secundum] (Thurs.)
	Gospel	John 6:1-15	John 6:1-15		John 6:1-15		John 6:1-14	[John 6:1-14] (Sun.) [John 7:14-31a] (Tues.) [John 5:17-29] (Thurs.)
	Credo				[Credo [A]] [Wir glauben all an einen Gott]			[Credo [A]] (Sun.)
	Preface				[Quotidiana]			[Doninicalis quotidiana] (Sun.)
	Sanctus				[Sanctus Dominicale [B]]	[Sanctus Majus Dominicale [I]]		[Sanctus Dominicale [B]] (Sun.)
	Agnus Dei				[Agnus Dominicale [C]]	[Agnus Dei Majus Dominicale [I]]		[Agnus Dei Dominicale [C]] (Sun.)

Feast	Proper	Spangenberg 1545 - Latin	Spangenberg 1545 - German	Lossius	Keuchenthal 1573	Eler 1588	Ludecus 1589	Magdeburg 1613
Judica	Introit	Nos autem		Judica me	Judica me	Judica me	Judica me	Judica me (Sun.) Expecta Dominum (Tues.) Omnia quae fecisti (Thurs.)
	Kyrie				[Kyrie Dominicale [F]]	[Kyrie Dominicale [F]]	[Kyrie Feriale [K]]	[Kyrie Dominicale Majus [F]] (Sun.) [Kyrie Dominicale Minus [M]] (Tues.) [Kyrie Feriale [K]] (Thurs.)
	Gloria				[Gloria [D]]	[Gloria [D]]		[Gloria [D]] (Sun.) [Gloria [G]] (Tues.) (no Gloria on Thurs.)
	Epistle	Hebrews 9:11-15	Hebrews 9:11-15		Hebrews 9:11-15		Hebrews 9:11-15	[Hebrews 9:11-15] (Sun.) [Daniel 14:27b-41] (Tues.) [Daniel 3:34-45] (Thurs.)
	Gradual	Christus factus est			Christus factus est			Eripe me Domine (Sun.) Discerne causam (Tues.) [Nim von uns lieber Herr / Litany] (Thurs.)
	Tract					[Domine non secundum]	Saepe expugnaverunt	Saepe expugnaverunt (Sun.) [Domine non secundum] (Thurs.)
	Gospel	John 8:46-59	John 8:46-59		John 8:46-59		John 8:46-59	[John 8:46-59] (Sun.) [John 7:1-13] (Tues.) [John 7:40-53] (Thurs.)
	Credo	[Credo [A]]			[Credo [A]] [Wir glauben all an einen Gott]			[Credo [A]] (Sun.)
	Preface	[Quotidiana]	Passion? (German)		[Quotidiana]			Dominicalis
	Sanctus	[Sanctus [E]]			[Sanctus Dominicale [B]]	[Sanctus Dominicale [B]]		[Sanctus Dominicale [B]] (Sun.)
	Agnus Dei	[Agnus [B]]			[Agnus Dominicale [C]]	[Agnus Dei Dominicale [C]]		[Agnus Dei Dominicale [C]] (Sun.)
Palmarum	Antiphon						Collegerunt Pontifices Cum appropinquaret Dominus Turba multa (super Benedictus)	
	Opening Hymn			Gloria, laus, et honor			Gloria, laus, et honor	
	Introit	Domine ne longe		Domine ne longe	Domine ne longe	Domine ne longe	Domine ne longe	Domine ne longe
	Kyrie				[Kyrie Dominicale [F]]	[Kyrie Martyrum [G]]	[Kyrie Tertium [E]]	[Kyrie Dominicale Majus [F]]
	Gloria				[Gloria [D]]	[Gloria [A]]	(no Gloria rubric)	[Gloria [D]]
	Epistle	Philippians 2:5-11	Philippians 2:5-11		Philippians 2:5-11		Philippians 2:5-11	[Philippians 2:5-11]
	Hymnus							Gloria, laus et honor
	Gradual							Tenuisti manum
	Tract					[Domine non secundum]	Deus Deus meus	Deus Deus meus
	Sequence				Gloria Laus			
	Gospel	Matthew 21:1-9	Matthew 21:1-9		Matthew 21:1-9		Matthew 26:1-27:66 (set musically)	[Matthew 21:1-9]
	Credo	[Credo [A]]			[Credo [A]] [Wir glauben all an einen Gott]			[Credo [A]]
	Preface	[Quotidiana]			[Quotidiana]		(rubric indicates "ut supra"?)	[Dominicalis]
	Sanctus	[Sanctus [E]]			[Sanctus Dominicale [B]]	[Sanctus Martyrum [G]]	(rubric indicates "ut supra"?)	[Sanctus Dominicale [B]] (Sun.)
	Agnus Dei	[Agnus [B]]			[Agnus Dominicale [C]]	[Agnus Dei Martyrum [F]]	(rubric indicates "ut supra"?)	[Agnus Dei Dominicale [C]] (Sun.)
	Closing Antiphon					Pueri Hebraeorum		

Feast	Proper	Spangenberg 1545 - Latin	Spangenberg 1545 - German	Lossius	Keuchenthal 1573	Eler 1588	Ludecus 1589	Magdeburg 1613
Holy Monday	Introit						Judica Domine	
	Kyrie						[Kyrie Feriale [K]]	
	Epistle						Isaiah 50:5-10	
	Gradual						Exsurge... et intende	
	Gospel						Mark 14:1-15:46	
Holy Tuesday	Introit						Nos autem	Nos autem
	Kyrie						[Kyrie Feriale [K]]	[Kyrie Feriale [M]]
	Gloria							[Gloria [G]]
	Epistle						Jeremiah 11:18-20	[Jeremiah 11:18-20]
	Gradual						Ego autem	Ego autem
	Gospel						John 12:1-36	[John 12:1-36]
Holy Wednesday	Introit						In nomine Domini	
	Kyrie						[Kyrie Feriale [K]]	
	Epistle						Isaiah 53:1-12	
	Tract						Domine exaudi	
	Gospel						Luke 22:1-23:53	
	Preface						[Feriale]	
	Sanctus						[Sanctus Feriale [M]]	
	Agnus Dei						[Agnus Dei Feriale [L]]	
Maundy Thursday	Introit				Nos autem	Nos autem	[Nos autem]	[Nos autem]
	Kyrie				[Kyrie Dominicale [F]]	[Kyrie Dominicale [F]]	[Kyrie Paschale [B]]	Kyrie Paschale [B]
	Gloria				[Gloria [D]]	[Gloria [D]]	[sine Gloria in excelsis]	Gloria [B]
	Epistle				I Corinthians 11:23-32		I Corinthians 11:20-32	[I Corinthians 11:20-32]
	Gradual			Christus factus est*	[Christus factus est]		Christus factus est	Christus factus est
	Gospel				John 13:1-15		John 13:1-15	[John 13:1-15]
	Credo							[Credo [A]]
	Preface						[de Sancta cruce]	[Dominicalis]
	Sanctus					[Sanctus Dominicale [B]]	[Sanctus Paschale [C]]	Sanctus Minus Summum [C]
	Agnus Dei					[Agnus Dei Dominicale [C]]	[Agnus Dei Paschale [B]]	Agnus Dei Minus Summum [B]

Feast	Proper	Spangenberg 1545 - Latin	Spangenberg 1545 - German	Lossius	Keuchenthal 1573	Eler 1588	Ludecus 1589	Magdeburg 1613
Good Friday	Opening Hymn			Crux fidelis	Crux fidelis			
	Introit				[Nos autem]	[Nos autem]		
	Kyrie				[Kyrie Dominicale [F]]	[Kyrie Dominicale [F]]		
	Gloria				[Gloria [D]]	[Gloria [D]]		
	Prophecy 1						Hosea 6:1-6	
	Tract 1						Domine audivi	
	Prophecy 2						Exodus 12:1-11	
	Tract 2						Eripe me	
	Epistle				Isaiah 53:2b-5			
	Sequence				Crux fidelis			
	Antiphon							O Admirabile pratum
	Responsorium			Tenebrae facte sunt	Tenebrae factae sunt			
	Hymnus			Vexilla Regis prodeunt*	Vexilla Regis prodeunt Des Königs Panir gehn herfur			Crux fidelis
	Credo				[Wir glauben all an einen Gott]			[Wir glauben all an einen Gott]
	Passion			Passion History (L)	Matthew 26:1-27:66		John 18:1-19:42	[German Passion History]
	Hymn							
	Reproaches						Popule meus	
	Lamentations			Lamentations of Jeremiah				
	Hymn						Crux fidelis	
	Preface							[Dominicalis]
	Sanctus					[Sanctus Dominicale [B]]		[Sanctus Minus Summum [C]]
	Agnus Dei					[Agnus Dei Dominicale [C]]		[Agnus Dei Minus Summum [B]]
Holy Saturday	Hymnus						Inventor rutili dux	
	Introit					In nomine Domini		
	Kyrie					[Kyrie Dominicale [F]]	[Kyrie Paschale [B]]	
	Gloria					[Gloria [D]]	[Gloria [B]]	
	Epistle						Colossians 3:1-4	
	Gradual			Christus factus est*				
	Alleluia						Confitemini Domino	
	Gospel						Matthew 28:1-7	
	Preface						Easter Vigil Preface	
	Sanctus					[Sanctus Dominicale [B]]	[Sanctus Paschale [C]]	
	Agnus Dei					[Agnus Dei Dominicale [C]]	[Agnus Dei Paschale [B]]	

Feast	Proper	Spangenberg 1545 - Latin	Spangenberg 1545 - German	Lossius	Keuchenthal 1573	Eler 1588	Ludecus 1589	Magdeburg 1613
Easter	Hymnus			Cum Rex gloriae Salve festa dies			Vidi aquam	
	Introit	Resurrexi et adhuc		Resurrexi et adhuc Resurrexit quid quaeritis*	Resurrexi et adhuc Resurrexit quid quaeritis Der gecrutzigte Jhesus Christ	Resurrexi et adhuc	Resurrexi et adhuc	Resurrexi et adhuc (Sun., Thurs.)
	Kyrie	Kyrie Paschale [B]	Kyrie Paschale Deudsch [B]	[Kyrie Paschale [B]]	Kyrie Paschale [B] Kyrie Pascale Deudsch [B] O Allmechtiger ewiger	[Kyrie Summum [A]]	Kyrie Summum [A]]	[Kyrie Summum [A]] (Sun.) [Kyrie Paschale [B]] (Thurs.)
	Gloria	Gloria [B]	Gloria [B] (German)		All her und lob sol Gottes sein Allein Gott in der Höhe sey Her Christ lag in Todesbanden	[Gloria [C]]		[Gloria [C]] (Sun.) [Gloria [B]] (Thurs.)
	Epistle	I Corinthians 5:7-8 (intoned)	I Corinthians 5:7-8		I Corinthians 5:6-8		I Corinthians 5:7-8	[I Corinthians 5:7-8] (Sun.) [Acts 8:26-40] (Thurs.)
	Gradual	Haec dies - Confitemini		Haec est dies - Confitemini	Haec est dies - Confitemini		Haec dies - Confitemini	
	Alleluia	Pascha nostrum		Pascha nostrum	Pascha nostrum	Pascha nostrum	Pascha nostrum	Pascha nostrum (Sun.)
	Sequence	Victimae paschali Salve festa dies	Heut sollen all Christen loben das Sey gegrüst du heiliger tag	Victimae paschali	Victimae paschali Singen wir frölich alle sampt	Victimae paschali	Laudes salvatori	Laudes salvatori (Sun.) [Victimae paschali] (Thurs.)
	Gospel	Mark 16:1-7 (intoned)	Mark 16:1-7		Mark 16:1-7		Mark 16:1-7	[Mark 16:1-8] (Sun.) [John 20:11-18] (Thurs.)
	Credo				[Credo [B]] [Wir gleuben all an einen Gott]			[Credo [A]] (Sun.)
	Preface	Easter	Easter (German)		Easter		[in die Paschae Summa]	Paschalis (Sun.)
	Sanctus	Sanctus [F]	[Iesaia dem propheten]		Sanctus [H]	[Sanctus Summum [A]]	[Sanctus Summum [A]]	[Sanctus Summum [A]] (Sun.)
	Agnus Dei	Agnus [E]	[O Lamb Gottes unschuldig]		Agnus [G] O Lamb Gottes unschuldig	[Agnus Dei Summum [A]]	[Agnus Dei Summum [A]]	[Agnus Dei Summum [A]] (Sun.)
Easter Monday	Introit			[Resurrexi et adhuc]	[Resurrexi et adhuc]	[Resurrexi et adhuc]	Introduxit vos	[Resurrexi et adhuc]
	Kyrie			[Kyrie Paschale [B]]		[Kyrie Magne Deus [C]]	[Kyrie Semisummum [C]]	[Kyrie Minus Summum [C]]
	Gloria					[Gloria [C]]	[Gloria [C]]	[Gloria [C]]
	Epistle	Acts 10:34-43	Acts 10:34-43		Acts 10:34-41		Acts 10:37-43	Acts 10:34-43
	Gradual			[Haec est dies] - Dicat nunc Israël	[Haec est dies - Confitemini]		Haec est dies - Dicat nunc Israël	
	Alleluia			Nonne cor nostrum	[Pascha nostrum]	[Surrexit Dominus]	Nonne cor nostrum	[Pascha nostrum]
	Sequence			Laudes salvatori	[Victimae paschali]	[Victimae paschali]	Laudes Christo	Victimae paschali
	Gospel	Luke 24:13-35	Luke 24:13-35		Luke 24:13-35		Luke 24:13-35	[Luke 24:13-35]
	Credo							[Credo [A]]
	Preface						[de Pascha Apostolica nota]	Paschalis
	Sanctus					[Sanctus Summum [A]]	[Sanctus Semisummum [L]]	[Sanctus Summum [A]]
	Agnus Dei					[Agnus Dei Summum [A]]	[Agnus Dei Semisummum [?]]	[Agnus Dei Summum [A]]
	Hymnus			Ad coenam agni				

Feast	Proper	Spangenberg 1545 - Latin	Spangenberg 1545 - German	Lossius	Keuchenthal 1573	Eler 1588	Ludecus 1589	Magdeburg 1613
Easter Tuesday	Introit			[Resurrexi et adhuc]		[Resurrexi et adhuc]	Aqua sapientiae	[Resurrexi et adhuc]
	Kyrie			[Kyrie Paschale [B]]		[Kyrie Paschale [B]]	[Kyrie Secundum [G]]	[Kyrie Minus Summum [C]]
	Gloria					[Gloria [B]]	[Gloria [C]]	[Gloria [C]]
	Epistle	Acts 13:26-33	Acts 13:26-39		Acts 13:26-33a		Acts 13:16,26-33	[Acts 13:26-33]
	Gradual			[Haec est dies] - Dicant nunc qui			Haec dies - Dicant nunc qui	
	Alleluia			Christus resurgens		Haec dies quam fecit	Christus resurgens	
	Sequence			Laudes Christo		[Victimae paschali]	Victimae paschali	[Victimae paschali]
	Gospel	Luke 24:36-47	Luke 24:36-47		Luke 24:36-47		Luke 24:36-47	[Luke 24:36-47]
	Preface						[Apostolica de Pascha]	
	Sanctus					[Sanctus Summum [A]]	[Sanctus Secundum [D]]	
	Agnus Dei					[Agnus Dei Summum [A]]	[Agnus Dei Secundum [K]]	
Quasimodo geniti	Introit			[Resurrexi et adhuc] Quasi modo geniti	[Resurrexi et adhuc] Quasi modo geniti	[Resurrexi et adhuc]	Quasimodogeniti	[Resurrexi et adhuc] (Sun.) Quasimodogeniti (Tues., Thurs.)
	Kyrie				[Kyrie Paschale [B]] [Kyrie Pascale Deutsch [B]] [O Allmechtiger ewiger]	[Kyrie Paschale [B]]	[Kyrie Paschale [B]]	[Kyrie Paschale [B]] (Sun., Thurs.) [Kyrie Dominicale Minus [M]] (Tues.)
	Gloria				[All her und lob sol Gottes sein] [Allein Gott in der Höhe sey Her] [Christ lag in Todesbanden]	[Gloria [B]]	[Gloria [B]]	[Gloria [B]] (Sun., Thurs.) [Gloria [G]] (Tues.)
	Epistle	I John 5:4-10	I John 5:4-12		I John 5:4-10a		I John 5:4-10a	[I John 5:4-10a] (Sun., Thurs.) [Hebrews 13:17-21] (Tues.)
	Alleluia			Angelus Domini descendit	[Pascha nostrum] Angelus Domini descendit		In die resurrectionis	[Pascha nostrum] (Sun.) In die resurrectionis (Tues.)
	Sequence			Agni paschalis esu	[Victimae paschali]	[Victimae paschali]	[Victimae paschali]	[Victimae paschali] (Sun., Thurs.)
	Gospel	John 20:19-31	John 20:19-31		John 20:19-31		John 20:19-31	[John 20:19-31] (Sun.) [Mark 16:9-13a] (Tues.) [Matthew 28:8-15] (Thurs.)
	Credo				[Wir gleuben all an einen Gott]			[Credo [A]] (Sun.)
	Preface						[de Pascha Apostolica]	[Paschalis] (Sun.)
	Sanctus					[Sanctus Summum [A]]	[Sanctus Paschale [C]]	[Sanctus Summum [A]] (Sun.)
	Agnus Dei					[Agnus Dei Summum [A]]	[Agnus Dei Paschale [B]]	[Agnus Dei Summum [A]] (Sun.)

Feast	Proper	Spangenberg 1545 - Latin	Spangenberg 1545 - German	Lossius	Keuchenthal 1573	Eler 1588	Ludecus 1589	Magdeburg 1613
Misericordia Domini	Introit			Misericordia Domini	Misericordia Domini	[Resurrexi et adhuc]	Misericordia Domini	[Resurrexi et adhuc] (Sun.) Misericordia Domini (Tues., Thurs.)
	Kyrie				[Kyrie Paschale [B]] [Kyrie Pascale Deudsch [B]] [O Allmechtiger ewiger]	[Kyrie Paschale [B]]	[Kyrie Paschale [B]]	[Kyrie Paschale [B]] (Sun., Thurs.) [Kyrie Feriale [N]] (Tues.)
	Gloria				[All her und lob sol Gottes sein] [Allein Gott in der Höhe sey Her] [Christ lag in Todesbanden]	[Gloria [B]]	[Gloria [B]]	[Gloria [B]] (Sun., Thurs.) [Gloria [F]] (Tues.)
	Epistle	I Peter 2:21-25	I Peter 2:20b-25		I Peter 2:18-25		I Peter 2:21b-25	[I Peter 2:21-25] (Sun., Thurs.) [I Peter 1:18-25a] (Tues.)
	Alleluia			Surrexit pastor	[Pascha nostrum] Surrexit pastor		Surrexit pastor	[Pascha nostrum] (Sun.) Surrexit pastor (Tues.)
	Sequence				[Victimae paschali]	[Victimae paschali]	[Victimae paschali]	[Victimae paschali] (Sun., Thurs.)
	Gospel	John 10:11-16	John 10:12-16		John 10:12-16		John 10:11-16	[John 10:11-16] (Sun.) [Luke 24:1-12] (Tues.) [Matthew 9:14-17] (Thurs.)
	Credo							[Credo [A]] (Sun.)
	Preface						[de Pascha Apostolica]	[Paschalis] (Sun.)
	Sanctus					[Sanctus Summum [A]]	[Sanctus Paschale [C]]	[Sanctus Summum [A]] (Sun.)
	Agnus Dei					[Agnus Dei Summum [A]]	[Agnus Dei Paschale [B]]	[Agnus Dei Summum [A]] (Sun.)
Jubilate	Introit			Jubilate deo	Jubilate Deo	[Resurrexi et adhuc]	Jubilate Deo	[Resurrexi et adhuc] (Sun.) Jubilate Deo (Tues., Thurs.)
	Kyrie				[Kyrie Paschale [B]] [Kyrie Pascale Deudsch [B]] [O Allmechtiger ewiger]	[Kyrie Paschale [B]]	[Kyrie Paschale [B]]	[Kyrie Paschale [B]] (Sun., Thurs.) [Kyrie Dominicale Minus [M]] (Tues.)
	Gloria				[All her und lob sol Gottes sein] [Allein Gott in der Höhe sey Her] [Christ lag in Todesbanden]	[Gloria [B]]	[Gloria [B]]	[Gloria [B]] (Sun., Thurs.) [Gloria [G]] (Tues.)
	Epistle	I Peter 2:11-19	I Peter 2:11-20		I Peter 2:11-17		I Peter 2:11-19a	[I Peter 2:11-19] (Sun., Thurs.) [I John 2:1-8] (Tues.)
	Alleluia			[Christus resurgens]	[Pascha nostrum]		Surrexit altissimus	[Pascha nostrum] (Sun.) Surrexit altissimus (Tues.)
	Sequence				[Victimae paschali]		[Victimae paschali]	[Victimae paschali] (Sun., Thurs.)
	Gospel	John 16:16-22	John 16:16-23a		John 16:16-23a		John 16:16-22	[John 16:16-22] (Sun.) [John 3:25-36] (Tues.) [John 12:46-50] (Thurs.)
	Credo							[Credo [A]] (Sun.)
	Preface						[de Pascha Apostolica]	[Paschalis] (Sun.)
	Sanctus					[Esaia dem Propheten]	[Sanctus Paschale [C]]	[Sanctus Summum [A]] (Sun.)
	Agnus Dei					[Christe du Lam Gades]	[Agnus Dei Paschale [B]]	[Agnus Dei Summum [A]] (Sun.)

Feast	Proper	Spangenberg 1545 - Latin	Spangenberg 1545 - German	Lossius	Keuchenthal 1573	Eler 1588	Ludecus 1589	Magdeburg 1613
Cantate	Introit			Cantate Domino	Cantate Domino	[Resurrexi et adhuc]	Cantate Domino	[Resurrexi et adhuc] (Sun.) Cantate Domino (Tues., Thurs.)
	Kyrie				[Kyrie Paschale [B]] [Kyrie Pascale Deudsch [B]] [O Allmechtiger ewiger]	[Kyrie Paschale [B]]	[Kyrie Paschale [B]]	[Kyrie Paschale [B]] (Sun., Thurs.) [Kyrie Feriale [N]] (Tues.)
	Gloria				[All her und lob sol Gottes sein] [Allein Gott in der Höhe sey Her] [Christ lag in Todesbanden]	[Gloria [B]]	[Gloria [B]]	[Gloria [B]] (Sun., Thurs.) [Gloria [F]] (Tues.)
	Epistle	James 1:17-21	James 1:17-21		I Corinthians 15:39-44a		James 1:17-21	[James 1:17-21] (Sun., Thurs.) [I Thessalonians 5:5-11] (Tues.)
	Alleluia			[Pascha nostrum]	[Pascha nostrum]		Surrexit Dominus	[Pascha nostrum] (Sun.) Surrexit Dominus (Tues.)
	Sequence				[Victimae paschali]	[Victimae paschali]	[Victimae paschali]	[Victimae paschali] (Sun., Thurs.)
	Gospel	John 16:5-15	John 16:5-15		John 16:5-15		John 16:5b-15	[John 16:5b-15] (Sun.) [John 17:11b-26] (Tues.) [John 13:33-36] (Thurs.)
	Credo							[Credo [A]] (Sun.)
	Preface						[de Pascha Apostolica]	[Paschalis] (Sun.)
	Sanctus					[Sanctus Summum [A]]	[Sanctus Paschale [C]]	[Sanctus Summum [A]] (Sun.)
	Agnus Dei					[Agnus Dei Summum [A]]	[Agnus Dei Paschale [B]]	[Agnus Dei Summum [A]] (Sun.)
Vocem jucunditatis	Introit			Vocem jucunditatis	Vocem jucunditatis	[Resurrexi et adhuc]	Vocem jucunditatis	[Resurrexi et adhuc]
	Kyrie				[Kyrie Paschale [B]] [Kyrie Pascale Deudsch [B]] [O Allmechtiger ewiger]	[Kyrie Paschale [B]]	[Kyrie Paschale [B]]	[Kyrie Paschale [B]]
	Gloria				[All her und lob sol Gottes sein] [Allein Gott in der Höhe sey Her] [Christ lag in Todesbanden]	[Gloria [B]]	[Gloria [B]]	[Gloria [B]]
	Epistle	James 1:22-27	James 1:22-27		I Corinthians 15:51-57		James 1:22-27	[James 1:22-27]
	Alleluia				[Pascha nostrum]		[Surrexit pastor]	[Pascha nostrum]
	Sequence				[Victimae paschali]	[Victimae paschali]	[Victimae paschali]	[Victimae paschali]
	Gospel	John 16:23-30	John 16:23b-30		John 16:23b-30		John 16:23b-30	[John 16:23b-30]
	Credo				[Wir gleuben all an einen Gott]			[Credo [A]]
	(after Sermon)							[Litany]
	Preface				[Easter]		[de Pascha Apostolica]	[Paschalis]
	Sanctus				[Sanctus [H]]	[Esaia dem Propheten]	[Sanctus Paschale [C]]	[Sanctus Summum [A]]
	Agnus Dei				[Agnus [G]] [O Lamb Gottes unschuldig]	[Christe du Lam Gades]	[Agnus Dei Paschale [B]]	[Agnus Dei Summum [A]]

Feast	Proper	Spangenberg 1545 - Latin	Spangenberg 1545 - German	Lossius	Keuchenthal 1573	Eler 1588	Ludecus 1589	Magdeburg 1613
Rogation Monday	Before Mass						Exurge Domine Domine in furore (Ps.6) Beati, quorum (Ps.31) Domine ne in furore (Ps.37) Miserere mei Deus (Ps. 50) Domine, exaudi Orationem (Ps.101) De profundis (Ps.129) Domine, exaudi Orationem (Ps.142) Domine Rex, Deus Abraham In unda verunt Tota die contristatus Recordare Domine Testamenti Tua est potentia regnum Domine Deus omnipotens Litany	
	Introit						Exaudivit	
	Kyrie						[Kyrie Feriale [K]]	
	Epistle						James 5:16-20	
	Alleluia						Confitemini...quon	
	Gospel						Luke 11:5-13	
Rogation Tuesday	Before Mass						(as on Rogation Monday) Dimitte nobis Domine Litany Avfer a nobis	
	Introit						[Vocem jucunditatis]	Vocem jucunditatis
	Kyrie						[Kyrie Feriale [K]]	[Kyrie Dominicale minus [M]]
	Gloria							[Gloria [G]]
	Epistle						[James 5:16-20]	[James 5:16-20]
	Alleluia						[Surrexit Pastor bonus]	[Litany]
	Gospel						[John 16:23b-30]	[Luke 11:5-13]

Feast	Proper	Spangenberg 1545 - Latin	Spangenberg 1545 - German	Lossius	Keuchenthal 1573	Eler 1588	Ludecus 1589	Magdeburg 1613
Rogation Wednesday	Before Mass						(as on Rogation Monday) Timor et tremor venit Litany [Media vita in morte]	
	Introit						Omnes gentes	
	Kyrie						[Kyrie Feriale [K]]	
	Epistle						Ephesians 4:7-13	
	Alleluia						Omnes gentes	
	Gospel						John 17:1-11a	
Ascension	Responsorium				Ite in orbem			
	Introit	Viri Galilaei		Viri Galilaei	Viri Galilaei Der Hertzog unser seligkeit	Viri Galilaei	Viri Galilaei	Viri Galilaei
	Kyrie			[Kyrie Summum [A]]	[Kyrie Summum [A]] [Kyrie Paschale [B]] [Kyrie Pascale Deudsch [B]] [O Allmechtiger ewiger]	[Kyrie Summum [A]]	[Kyrie Summum [A]]	[Kyrie Summum [A]]
	Gloria				[Gloria [B]]	[Gloria [C]]	[Gloria [C]]	[Gloria [C]]
	Epistle	Acts 1:1-11	Acts 1:1-11		Acts 1:1-11		Acts 1:1-11	[Acts 1:1-11]
	Alleluia	Dominus in Sina		Dominus in Sina	Dominus in Sina	Dominus in Sina	Ascendit Deus	Ascendit Deus
	Sequence			Summi triumphum Regis	Summi triumphum Regis Nu lob wir heut alle sampt	Summi triumphum Regis	Summi triumphum Regis	Summi triumphum Regis
	Gospel	Mark 16:14-20	Mark 16:14-20		Mark 16:14-20		Mark 16:14-20	[Mark 16:14-20]
	Credo				[Wir gleuben all an einen Gott]			[Credo [A]]
	Preface	Ascension			Ascension		[de Ascensione Christi. Summa nota.]	Ascensione Christi
	Sanctus	Sanctus [F]		[Sanctus Summum [A]]	[Sanctus Summum [A]]	[Sanctus Summum [A]]	[Sanctus Summum [A]]	[Sanctus Summum [A]]
	Agnus Dei	Agnus [E]				[Agnus Dei Summum [A]]	[Agnus Dei Summum [A]]	[Agnus Dei Summum [A]]
Exaudi	Introit			[Viri Galilaei]	Exaudi Domine... alleluia	[Viri Galilaei]	Exaudi Domine... alleluia	[Viri Galilaei] (Sun., Thurs.) Exaudi Domine... alleluia (Tues.)
	Kyrie			[Kyrie Paschale [B]] [Kyrie minus Summum [C/D/H]]	[Kyrie Paschale [B]] [Kyrie Pascale Deudsch [B]] [O Allmechtiger ewiger]	[Kyrie Paschale [B]]	[Kyrie Dominicale [F]]	[Kyrie Paschale [B]] (Sun., Tues., Thurs.)
	Gloria					[Gloria [B]]	[Gloria [D]]	[Gloria [B]] (Sun., Tues., Thurs.)
	Epistle	I Peter 4:7-11	I Peter 4:8-11		I Peter 4:8-11		I Peter 4:7-11	[I Peter 4:7-11] (Sun., Thurs.) [Hebrews 2:9b-3:1] (Tues.)
	Alleluia				[Dominus in Sina]		Dominus in Sina	[Ascendit Deus] (Sun.) Dominus in Sina (Thurs.)
	Sequence				[Summi triumphum Regis]	[Summi triumphum Regis]	[Summi triumphum Regis]	Summi triumphum Regis (Sun., Thurs.)
	Gospel	John 15:26-16:4	John 15:26-16:4		John 15:26-16:4		John 15:26-16:4	[John 15:26-16:4] (Sun.) [John 15:7-11] (Tues.) [Luke 24:49-53] (Thurs.)
	Credo				[Wir gleuben all an einen Gott]			[Credo [A]] (Sun.)
	Preface				[Ascension]		[de Ascensione Christi Apostolica nota]	[Ascensionie Christi] (Sun.)
	Sanctus			[Sanctus minus Summum [C]] [Sanctus Summum [A]]	[Sanctus Summum [A]]	[Sanctus Summum [A]]	[Sanctus Dominicale [B]]	[Sanctus Summum [A]] (Sun.)
	Agnus Dei					[Agnus Dei Summum [A]]	[Agnus Dei Dominicale [C]]	[Agnus Dei Summum [A]] (Sun.)

Feast	Proper	Spangenberg 1545 - Latin	Spangenberg 1545 - German	Lossius	Keuchenthal 1573	Eler 1588	Ludecus 1589	Magdeburg 1613
Pentecost	pre-Introit				Veni sancte Spiritus reple tuorum			
	Introit	Spiritus... replevit <i>Ps.</i> Confirma		Spiritus... replevit <i>Ps.</i> Confirma	Spiritus... replevit <i>Ps.</i> Confirma Gott der Heilig Geist vom Himmel	Spiritus... replevit <i>Ps.</i> Confirma	Spiritus... replevit <i>Ps.</i> Confirma	Spiritus... replevit <i>Ps.</i> Confirma (Sun., Thurs.)
	Kyrie	[Kyrie [C]]		[Kyrie Summum [A]]	[Kyrie Summum [A]] Kyrie Conctipotens Deudsch [G]]	[Kyrie Summum [A]]	[Kyrie Summum [A]]	[Kyrie Summum [A]] (Sun.) [Kyrie Paschale [B]] (Thurs.)
	Gloria	[Gloria [C]]	[Gloria [B] (German)] [Gloria [C] (German)]		[Gloria [A]]	[Gloria [C]]	[Gloria [C]]	[Gloria [C]] (Sun.) [Gloria [B]] (Thurs.)
	Epistle	Acts 2:1-11	Acts 2:1-13		Acts 2:1-13		Acts 2:1-11	[Acts 2:1-13] (Sun.) [Acts 8:5-8] (Thurs.)
	Alleluia	Veni Sancte Spiritus		Veni Sancte Spiritus	Veni sancte Spiritus	Veni sancte Spiritus	Veni Sancte Spiritus	Veni Sancte Spiritus (Sun., Thurs.)
	Sequence	Veni Sancte Spiritus		Sancti Spiritus adsit nobis Veni Sancte Spiritus	Veni sancte Spiritus Heiliger Geist Herre Gott	Sancte Spiritus adsit nobis Veni sancte Spiritus	Sancti Spiritus adsit nobis	Sancti Spiritus adsit nobis (Sun.) [Veni Sancte Spiritus (Thurs.)
	Gospel	John 14:23-31	John 14:23-31		John 14:23-31a		John 14:23-31	[John 14:23-31] (Sun.) [Luke 9:1-6] (Thurs.)
	Credo				[Wir gleuben all an einen Gott]			[Credo [A]] (Sun.)
	Preface	Pentecost	Pentecost (German)		Pentecost		[Die Pentecostes Summa]	Pentecost
	Sanctus	Sanctus [F]		[Sanctus Summum [A]]	[Sanctus Summum [A]] [Sanctus Paschale [H]]	[Sanctus Summum [A]]	[Sanctus Summum [A]]	[Sanctus Summum [A]] (Sun.)
	Agnus Dei	Agnus [E]				[Agnus Dei Summum [A]]	[Agnus Dei Summum [A]]	[Agnus Dei Summum [A]] (Sun.)
	Responsorium				Apparu erunt Apostolis			
Pentecost Monday	pre-Introit				[Veni sancte Spiritus reple tuorum]			
	Introit			[Spiritus... replevit <i>Ps.</i> Confirma]	[Spiritus... replevit <i>Ps.</i> Confirma]	[Spiritus... replevit <i>Ps.</i> Confirma]	Cibavit eos... alleluia	[Spiritus... replevit <i>Ps.</i> Confirma]
	Kyrie			[Kyrie Summum [A]]	[Kyrie Summum [A]] Kyrie Conctipotens Deudsch [G]]	[Kyrie Magne Deus [C]]	[Kyrie Semisummum [C]]	[Kyrie Minus Summum [C]]
	Gloria				[Gloria [A]]	[Gloria [C]]	[Gloria [C]]	[Gloria [C]]
	Epistle	Acts 10:42-48	Acts 10:42-48a		Acts 10:42-48a		Acts 10:42-48a	[Acts 10:42-48a]
	Alleluia			[Veni Sancte Spiritus]	[Veni sancte Spiritus]	[Veni sancte Spiritus]	[Veni Sancte Spiritus]	[Veni Sancte Spiritus]
	Sequence			[Sancti Spiritus adsit nobis] [Veni Sancte Spiritus]	[Veni sancte Spiritus]	[Veni sancte Spiritus]	Veni Sancte Spiritus	[Sancti Spiritus adsit nobis]
	Gospel	John 3:16-21	John 3:16-21		John 3:16-21		John 3:16-21	[John 3:16-21]
	Credo				[Wir gleuben all an einen Gott]			[Credo [A]]
	Preface				[Pentecost]		[de Pentecoste Apostolica nota]	[Pentecost]
	Sanctus			[Sanctus Summum [A]]	[Sanctus Summum [A]] [Sanctus Paschale [H]]	[Sanctus Summum [A]]	[Sanctus Semisummum [L]]	[Sanctus Summum [A]]
	Agnus Dei					[Agnus Dei Summum [A]]	[Agnus Dei Semisummum [?]]	[Agnus Dei Summum [A]]
	Responsorium				[Apparu erunt Apostolis]			

Feast	Proper	Spangenberg 1545 - Latin	Spangenberg 1545 - German	Lossius	Keuchenthal 1573	Eler 1588	Ludecus 1589	Magdeburg 1613
Pentecost Tuesday	pre-Introit				[Veni sancte Spiritus reple tuorum]			
	Introit			[Spiritus... replevit Ps. Confirma]	[Spiritus... replevit Ps. Confirma]	[Spiritus... replevit Ps. Confirma]	Accipite	[Spiritus... replevit Ps. Confirma]
	Kyrie			[Kyrie Summum [A]]	[Kyrie Summum [A]] Kyrie Conctipotens Deusch [G]]	[Kyrie Magne Deus [C]]	[Kyrie Apostolicum [B]]	[Kyrie Minus Summum [C]]
	Gloria				[Gloria [A]]	[Gloria [C]]	[Gloria [B]]	[Gloria [C]]
	Epistle	Acts 8:14-17	Acts 8:14-17		Acts 2:29-36		Acts 8:14-17	[Acts 8:14-25]
	Alleluia			[Veni Sancte Spiritus]	[Veni sancte Spiritus]	[Veni sancte Spiritus]	[Veni Sancte Spiritus]	[Veni Sancte Spiritus]
	Sequence			[Sancti Spiritus adsit nobis] [Veni Sancte Spiritus]	[Veni sancte Spiritus]	[Sancte Spiritus adsit nobis]	[Veni Sancte Spiritus]	Veni Sancte Spiritus
	Gospel	John 10:1-10	John 10:1-11		John 10:1-11		John 10:1-10	[John 10:1-10]
	Credo				[Wir glauben all an einen Gott]			
	Preface				[Pentecost]		[Pentecost]	[Pentecost]
	Sanctus			[Sanctus Summum [A]]	[Sanctus Summum [A]] [Sanctus Paschale [H]]	[Sanctus Summum [A]]	[Sanctus Apostolicum [C]]	[Sanctus Summum [A]]
	Agnus Dei					[Agnus Dei Summum [A]]	[Agnus Dei Apostolicum [B]]	[Agnus Dei Summum [A]]
	Responsorium				[Apparu erunt Apostolis]			
Trinity Sunday	Responsorium				Summae Trinitati			
	Introit	Benedicta sit Ps. Benedicamus		Benedicta sit Ps. Benedicamus	Benedicta sit Ps. Benedicamus Der allmechtig, einig Gott	Benedicta sit Ps. Benedicamus	Benedicta sit Ps. Benedicamus	Benedicta sit Ps. Benedicamus (Sun., Tues.)
	Kyrie	[Kyrie [C]]		[Kyrie Summum [A]]	Kyrie Minus Summum (Deusch) [C]	[Kyrie O Christi pietas [D]]	[Kyrie Secundum [G]]	[Kyrie Minus Summum [C]] (Sun.) [Kyrie Dominicale Minus [M]] (Tues.)
	Gloria	[Gloria [C]]			Gloria [C] [All her und lob sol Gottes sein] [Allein Gott in der Höhe sey Her]	[Gloria [C]]	[Gloria [C]]	[Gloria [C]] (Sun.) [Gloria [G]] (Tues.)
	Epistle	Romans 11:33-36	Romans 11:33-36		Romans 11:33-36		Romans 11:33-36	[Romans 11:33-36] (Sun.) [Revelation 4:1-10] (Tues.)
	Gradual							Benedictus es Domine (Tues.)
	Alleluia	Benedictus es Domine		Benedictus es Domine	Benedictus es Domine	[Benedictus es Domine]	Benedictus es Domine	Benedictus es Domine (Sun.)
	Sequence	Benedicta semper sancta	Lob ehr und preis, sey dir allzeit	Benedicta semper sancta	Benedicta semper sancta	[Benedicta semper sancta]	Benedicta semper sancta	Benedicta semper sancta (Sun.)
	Gospel	John 3:1-15	John 3:1-15		John 3:1-15		John 3:1-15	[John 3:1-15] (Sun.) [John 15:26-16:4] (Tues.)
	Credo				[Wir glauben all an einen Gott]			[Credo [A]] (Sun.)
	Preface	Trinity			Trinity		[de Sancte Trinitate]	[Trinitatis] (Sun.)
	Sanctus	Sanctus [F]			Sanctus [F]	[Sanctus O Christi pietas [C]]	[Sanctus Summum [A]]	[Sanctus Summum [A]] (Sun.)
	Agnus Dei	Agnus [E]			Agnus [E] [Agnus [G]] [O Lamb Gottes unschuldig]	[Agnus Dei O Christi pietas [B]]	[Agnus Dei Summum [A]]	[Agnus Dei Summum [A]] (Sun.)
Corpus Christi	Introit						Cibavit eos... alleluia	Cibavit eos... alleluia
	Kyrie						[Kyrie Summum [A]]	[Kyrie Paschale [B]]
	Gloria						[Gloria [C]]	[Gloria [B]]
	Epistle						I Corinthians 11:23-29	[I Corinthians 11:23-29]
	Alleluia						Caro mea	
	Sequence						Lauda Sion	Lauda Sion
	Gospel						John 6:56-59	[John 6:55-58]
	Sanctus						[Sanctus Summum [A]]	
	Agnus Dei						[Agnus Dei Summum [A]]	

Feast	Proper	Spangenberg 1545 - Latin	Spangenberg 1545 - German	Lossius	Keuchenthal 1573	Eler 1588	Ludecus 1589	Magdeburg 1613
Trinity I	Introit			Domine in tua	Domine in tua	Domine in tua	Domine in tua	Domine in tua (Sun., Tues., Thurs.)
	Kyrie			[Kyrie Dominicale [F]]	[Kyrie Minus Summum Deusch [C]]	[Kyrie Apostolicum [E]]	[Kyrie Dominicale [F]]	[Kyrie Dominicale Majus [F]] (Sun., Thurs.) [Kyrie Feriale [N]] (Tues.)
	Gloria				[Gloria [C]] [All her und lob sol Gottes sein] [Allein Gott in der Höhe sey Her]	[Gloria [A]]	[Gloria [D]]	[Gloria [D]] (Sun., Thurs.) [Gloria [F]] (Tues.)
	Epistle	I John 4:16-21	I John 4:16b-21		I John 4:16b-21		I John 4:16b-21	[I John 4:9-21] (Sun., Thurs.) [Colossians 3:5-11] (Tues.)
	Gradual							Ego dixi Domine (Tues.) [Nim von uns lieber HERR / Litany] (Thurs.)
	Alleluia				[Benedictus es Domine]		Domine Deus meus in te	Domine Deus meus in te (Sun.)
	Sequence				[Benedicta semper sancta]		[Benedicta semper sancta]	
	Gospel	Luke 16:19-31	Luke 16:19-31		Luke 16:19-31		Luke 16:19-31	[Luke 16:19-31] (Sun.) [Matthew 5:17-20] (Tues.) [Luke 17:1-10] (Thurs.)
	Credo							[Credo [A]] (Sun.)
	Preface			[Quotidiana]			[de Sancte Trinitate Apostolica]	[Dominicale] (Sun.)
	Sanctus			[Sanctus Dominicale [B]]		[Esaia dem Propheten]	[Sanctus Apostolicum [C]]	[Sanctus Dominicale [B]] (Sun.)
	Agnus Dei			[Agnus Dei Dominicale [C]]		[Christe du Lam Gades]	[Agnus Dei Apostolicum [B]]	[Agnus Dei Dominicale [C]] (Sun.)
Trinity II	Introit			Factus est Dominus	Factus est Dominus	Factus est Dominus	Factus est Dominus	Factus est Dominus (Sun., Tues., Thurs.)
	Kyrie			[Kyrie Dominicale [F]]	[Kyrie Minus Summum Deusch [C]]	[Kyrie Martyrum [G]]	[Kyrie Dominicale [F]]	[Kyrie Dominicale Majus [F]] (Sun., Thurs.) [Kyrie Dominicale Minus [M]] (Tues.)
	Gloria				[Gloria [C]] [All her und lob sol Gottes sein] [Allein Gott in der Höhe sey Her]	[Gloria [A]]	[Gloria [D]]	[Gloria [D]] (Sun., Thurs.) [Gloria [G]] (Tues.)
	Epistle	I John 3:13-18	I John 3:13-18		I John 3:13-18		I John 3:13-18	[I John 3:13-18] (Sun.) [Wisdom 1:1-7] (Tues.) [Joel 2:23-27] (Thurs.)
	Gradual							Ad Dominum (Tues.) [Nim von uns lieber HERR / Litany] (Thurs.)
	Alleluia				[Benedictus es Domine]		Deus iudex justus	Deus iudex justus (Sun.)
	Sequence				[Benedicta semper sancta]			
	Gospel	Luke 14:16-24	Luke 14:16-24		Luke 14:16-24		Luke 14:16-24	[Luke 14:16-24] (Sun.) [Luke 9:12-17a] (Tues.) [Luke 8:41-56] (Thurs.)
	Credo							[Credo [A]] (Sun.)
	Preface			[Quotidiana]			[de Sancte Trinitate Apostolica]	[Dominicale] (Sun.)
	Sanctus			[Sanctus Dominicale [B]]		[Sanctus Martyrum [G]]	[Sanctus Apostolicum [C]]	[Sanctus Dominicale [B]] (Sun.)
	Agnus Dei			[Agnus Dei Dominicale [C]]		[Agnus Dei Martyrum [F]]	[Agnus Dei Apostolicum [B]]	[Agnus Dei Dominicale [C]] (Sun.)

Feast	Proper	Spangenberg 1545 - Latin	Spangenberg 1545 - German	Lossius	Keuchenthal 1573	Eler 1588	Ludecus 1589	Magdeburg 1613
Trinity III	Introit			Respice in me	Respice in me	Respice in me	Respice in me	Respice in me (Sun., Tues., Thurs.)
	Kyrie			[Kyrie Dominicale [F]]	[Kyrie Minus Summum Deusch [C]]	[Kyrie Majus Dominicale [H]]	[Kyrie Dominicale [F]]	[Kyrie Dominicale Majus [F]] (Sun., Thurs.) [Kyrie Feriale [N]] (Tues.)
	Gloria				[Gloria [C]] [All her und lob sol Gottes sein] [Allein Gott in der Höhe sey Her]	[Gloria [B]]	[Gloria [D]]	[Gloria [D]] (Sun., Thurs.) [Gloria [F]] (Tues.)
	Epistle	I Peter 5:6-11	I Peter 5:5-11		I Peter 5:5-11		I Peter 5:6-11	[I Peter 5:6-11] (Sun., Thurs.) [Colossians 3:17-24] (Tues.)
	Gradual							[Jacta cogitatum] (Tues.) [Nim von uns / Litany] (Thurs.)
	Alleluia				[Benedictus es Domine]		Diligam te Domini	Diligam te Domini (Sun.)
	Sequence				[Benedicta semper sancta]			
	Gospel	Luke 15:1-10	Luke 15:1-10		Luke 15:1-10		Luke 15:1-10	[Luke 15:1-10] (Sun.) [Matthew 5:25-29] (Tues.) [Mark 11:11-24] (Thurs.)
	Credo							[Credo [A]] (Sun.)
	Preface			[Quotidiana]			[de Sancte Trinitate Apostolica]	[Dominicale] (Sun.)
	Sanctus			[Sanctus Dominicale [B]]		[Sanctus Majus Dominicale [I]]	[Sanctus Apostolicum [C]]	[Sanctus Dominicale [B]] (Sun.)
	Agnus Dei			[Agnus Dei Dominicale [C]]		[Agnus Dei Majus Dominicale [I]]	[Agnus Dei Apostolicum [B]]	[Agnus Dei Dominicale [C]] (Sun.)
Trinity IV	Introit			Dominus illuminatio	Dominus illuminatio	Dominus illuminatio	Dominus illuminatio	Dominus illuminatio (Sun., Tues., Thurs.)
	Kyrie			[Kyrie Dominicale [F]]	[Kyrie Minus Summum Deusch [C]]	[Kyrie Majus Virginum [J]]	[Kyrie Dominicale [F]]	[Kyrie Domicale Majus [F]] (Sun., Thurs.) [Kyrie [M]] (Tues.)
	Gloria				[Gloria [C]] [All her und lob sol Gottes sein] [Allein Gott in der Höhe sey Her]	[Gloria [E]]	[Gloria [D]]	[Gloria [D]] (Sun., Thurs.) [Gloria [F]] (Tues.)
	Epistle	Romans 8:18-23	Romans 8:18-22		Romans 8:18-23		Romans 8:18-23	[Romans 8:18-23] (Sun., Thurs.) [Ephesians 1:16-21] (Tues.)
	Gradual							Propitius esto (Tues.) [Nim von uns lieber Herr / Litany] (Thurs.)
	Alleluia				[Benedictus es Domine]		Domine in virtute	Domine in virtute (Sun.)
	Sequence				[Benedicta semper sancta]			
	Gospel	Luke 6:36-42	Luke 6:36-42		Luke 6:36-42		Luke 6:36-42	[Luke 6:36-42] (Sun.) [Luke 12:11-21] (Tues.) [Mark 6:1-7] (Thurs.)
	Credo							[Credo [A]] (Sun.)
	Preface			[Quotidiana]			[de Sancte Trinitate Apostolica]	[Dominicale] (Sun.)
	Sanctus			[Sanctus Dominicale [B]]		[Sanctus Majus virginum [J]]	[Sanctus Apostolicum [C]]	[Sanctus Dominicale [B]] (Sun.)
	Agnus Dei			[Agnus Dei Dominicale [C]]		[Agnus Dei Majus Virginum [M]]	[Agnus Dei Apostolicum [B]]	[Agnus Dei Dominicale [C]] (Sun.)

Feast	Proper	Spangenberg 1545 - Latin	Spangenberg 1545 - German	Lossius	Keuchenthal 1573	Eler 1588	Ludecus 1589	Magdeburg 1613
Trinity V	Introit			Exaudi Domine... adjutor	Exaudi Domine... adjutor	[Benedicta sit Ps. Benedicamus]	Exaudi Domine... adjutor	Exaudi Domine... adjutor (Sun., Tues., Thurs.)
	Kyrie			[Kyrie Dominicale [F]]	[Kyrie Minus Summum Deusch [C]]	[Kyrie O Christi pietas [D]]	[Kyrie Dominicale [F]]	[Kyrie Dominicale Majus [F]] (Sun., Thurs.) [Kyrie Feriale [N]] (Tues.)
	Gloria				[Gloria [C]] [All her und lob sol Gottes sein] [Allein Gott in der Höhe sey Her]	[Gloria [C]]	[Gloria [D]]	[Gloria [D]] (Sun., Thurs.) [Gloria [F]] (Tues.)
	Epistle	I Peter 3:8-15a	I Peter 3:8-15a		I Peter 3:8-15a		I Peter 3:8-15a	[I Peter 3:8-15a] (Sun., Thurs.) [I Timothy 2:1-7] (Tues.)
	Gradual							Protector noster (Tues.) [Nim von unser lieber Herr / Litany] (Thurs.)
	Alleluia				[Benedictus es Domine]		In te Domine	In te Domine (Sun.)
	Sequence				[Benedicta semper sancta]	[Benedicta semper sancta]		
	Gospel	Luke 5:1-11	Luke 5:1-11		Luke 5:1-11		Luke 5:1-11	[Luke 5:1-11] (Sun.) [Mark 2:13-17] (Tues.) [Mark 6:31-44] (Thurs.)
	Credo							[Credo [A]] (Sun.)
	Preface			[Quotidiana]			[de Sancte Trinitate Apostolica]	[Dominicale] (Sun.)
	Sanctus			[Sanctus Dominicale [B]]		[Esaia dem Propheten]	[Sanctus Apostolicum [C]]	[Sanctus Dominicale [B]] (Sun.)
Trinity VI	Agnus Dei			[Agnus Dei Dominicale [C]]		[Christe du Lam Gades]	[Agnus Dei Apostolicum [B]]	[Agnus Dei Dominicale [C]] (Sun.)
	Introit			Dominus fortitudo	Dominus fortitudo	Dominus fortitudo	Dominus fortitudo	Dominus fortitudo (Sun., Tues., Thurs.)
	Kyrie			[Kyrie Dominicale [F]]	[Kyrie Minus Summum Deusch [C]]	[Kyrie Apostolicum [E]]	Kyrie Dominicale [F]	[Kyrie Dominicale Majus [F]] (Sun., Thurs.) [Kyrie Dominicale Minus [M]] (Tues.)
	Gloria				[Gloria [C]] [All her und lob sol Gottes sein] [Allein Gott in der Höhe sey Her]	[Gloria [A]]	[Gloria [D]]	[Gloria [D]] (Sun., Thurs.) [Gloria [G]] (Tues.)
	Epistle	Romans 6:2-11	Romans 6:3-11		Romans 6:3-11		Romans 6:3-11	[Romans 6:3-11] (Sun., Thurs.) [Hebrews 12:28b-13:8] (Tues.)
	Gradual							Convertere Domine (Tues.) [Nim von ns lieber Herr / Litany] (Thurs.)
	Alleluia				[Benedictus es Domine]		Omnes gentes	Omnes gentes (Sun.)
	Sequence				[Benedicta semper sancta]			
	Gospel	Matthew 5:20-26	Matthew 5:20-26		Matthew 5:20-26		Matthew 5:20-24	[Matthew 5:21-28] (Sun.) [Mark 10:17-22] (Tues.) [Mark 5:1-20] (Thurs.)
	Credo							[Credo [A]] (Sun.)
	Preface			[Quotidiana]			[de Sancte Trinitate Apostolica]	[Dominicale] (Sun.)
	Sanctus			[Sanctus Dominicale [B]]		[Sanctus Apostolicum [K]]	[Sanctus Apostolicum [C]]	[Sanctus Dominicale [B]] (Sun.)
	Agnus Dei			[Agnus Dei Dominicale [C]]		[Agnus Dei Apostolicum [J]]	[Agnus Dei Apostolicum [B]]	[Agnus Dei Dominicale [C]] (Sun.)

Feast	Proper	Spangenberg 1545 - Latin	Spangenberg 1545 - German	Lossius	Keuchenthal 1573	Eler 1588	Ludecus 1589	Magdeburg 1613
Trinity VII	Introit			Omnes gentes	Omnes gentes	Omnes gentes	Omnes gentes	Omnes gentes (Sun., Tues., Thurs.)
	Kyrie			[Kyrie Dominicale [F]]	[Kyrie Minus Summum Deusch [C]]	[Kyrie Martyrum [G]]	[Kyrie Dominicale [F]]	[Kyrie Dominicale Majus [F]] (Sun., Thurs.) [Kyrie Feriale [N]] (Tues.)
	Gloria				[Gloria [C]] [All her und lob sol Gottes sein] [Allein Gott in der Höhe sey Her]	[Gloria [A]]	[Gloria [D]]	[Gloria [D]] (Sun., Thurs.) [Gloria [F]] (Tues.)
	Epistle	Romans 6:19-23	Romans 6:19-23		Romans 6:19-23		Romans 6:19-23	[Romans 6:19-23] (Sun., Thurs.) [Romans 8:1-6] (Tues.)
	Gradual							Venite filii (Tues.) [Nim von uns lieber Herr / Litany] (Thurs.)
	Alleluia				[Benedictus es Domine]		Eripe me	Eripe me (Sun.)
	Sequence				[Benedicta semper sancta]			
	Gospel	Mark 8:1-9	Mark 8:1-9		Mark 8:1-9		Mark 8:1-9	[Mark 8:1-9] (Sun.) [Matthew 16:1-12] (Tues.) [Matthew 12:1-7] (Thurs.)
	Credo							[Credo [A]] (Sun.)
	Preface			[Quotidiana]			[de Sancte Trinitate Apostolica]	[Dominicale] (Sun.)
	Sanctus			[Sanctus Dominicale [B]]		[Sanctus Martyrum [G]]	[Sanctus Apostolicum [C]]	[Sanctus Dominicale [B]] (Sun.)
	Agnus Dei			[Agnus Dei Dominicale [C]]		[Agnus Dei Martyrum [F]]	[Agnus Dei Apostolicum [B]]	[Agnus Dei Dominicale [C]] (Sun.)
Trinity VIII	Introit			Suscepimus	[Suscepimus]	[Suscepimus]	Suscepimus	Suscepimus (Sun., Tues.)
	Kyrie			[Kyrie Dominicale [F]]	[Kyrie Minus Summum Deusch [C]]	[Kyrie Majus Dominicale [H]]	[Kyrie Dominicale [F]]	[Kyrie Dominicale Majus [F]] (Sun., Thurs.) [Kyrie Dominicale Minus [M]] (Tues.)
	Gloria				[Gloria [C]] [All her und lob sol Gottes sein] [Allein Gott in der Höhe sey Her]	[Gloria [B]]	[Gloria [D]]	[Gloria [D]] (Sun., Thurs.) [Gloria [G]] (Tues.)
	Epistle	Romans 8:12-17	Romans 8:12-17		Romans 8:12-17		Romans 8:12-17a	[Romans 8:12-17] (Sun., Thurs.) [Romans 5:8-11] (Tues.)
	Gradual							Esto mihi (Tues) [Nim von uns lieber Herr / Litany] (Thurs.)
	Alleluia				[Benedictus es Domine]		Id decet hymnus Deus	Te decet hymnus (Sun.)
	Sequence				[Benedicta semper sancta]			
	Gospel	Matthew 7:15-21	Matthew 7:15-23		Matthew 7:15-23		Matthew 7:15-21	[Matthew 7:15-21] (Sun.) [Mark 9:38-43] (Tues.) [Matthew 23:13-23] (Thurs.)
	Credo							[Credo [A]] (Sun.)
	Preface			[Quotidiana]			[de Sancte Trinitate Apostolica]	[Dominicale] (Sun.)
	Sanctus			[Sanctus Dominicale [B]]		[Sanctus Majus Dominicale [I]]	[Sanctus Apostolicum [C]]	[Sanctus Dominicale [B]] (Sun.)
	Agnus Dei			[Agnus Dei Dominicale [C]]		[Agnus Dei Majus Dominicale [I]]	[Agnus Dei Apostolicum [B]]	[Agnus Dei Dominicale [C]] (Sun.)

Feast	Proper	Spangenberg 1545 - Latin	Spangenberg 1545 - German	Lossius	Keuchenthal 1573	Eler 1588	Ludecus 1589	Magdeburg 1613
Trinity IX	Introit			Ecce Deus	Ecce Deus	Ecce Deus	Ecce Deus	Ecce Deus (Sun., Tues., Thurs.)
	Kyrie			[Kyrie Dominicale [F]]	[Kyrie Minus Summum Deutsch [C]]	[Kyrie Majus Virginum [J]]	[Kyrie Dominicale [F]]	[Kyrie Dominicale Majus [F]] (Sun., Thurs.) [Kyrie Feriale [N]] (Tues.)
	Gloria				[Gloria [C]] [All her und lob sol Gottes sein] [Allein Gott in der Höhe sey Her]	[Gloria [E]]	[Gloria [D]]	[Gloria [D]] (Sun., Thurs.) [Gloria [F]] (Tues.)
	Epistle	I Corinthians 10:6-13	I Corinthians 10:6-13		I Corinthians 10:6-13		I Corinthians 10:6b-13	[I Corinthians 10:1-13] (Sun.) [Romans 6:16-18] (Tues.) [I Corinthians 10:6-13] (Thurs.)
	Gradual							Domine Dominus noster (Tues.) [Nim von uns lieber Herr / Litany] (Thurs.)
	Alleluia				[Benedictus es Domine]		Attendite popule meus	Attendite popule meus (Sun.)
	Sequence				[Benedicta semper sancta]			
	Gospel	Luke 16:1-9	Luke 16:1-9		Luke 16:1-9		Luke 16:1-9	[Luke 16:1-9] (Sun.) [Luke 16:10-15] (Tues.) [Luke 11:37-46] (Thurs.)
	Credo							[Credo [A]] (Sun.)
	Preface			[Quotidiana]			[de Sancte Trinitate Apostolica]	[Dominicale] (Sun.)
	Sanctus			[Sanctus Dominicale [B]]		[Sanctus Majus Virginum [J]]	[Sanctus Apostolicum [C]]	[Sanctus Dominicale [B]] (Sun.)
	Agnus Dei			[Agnus Dei Dominicale [C]]		[Agnus Dei Majus Virginum [M]]	[Agnus Dei Apostolicum [B]]	[Agnus Dei Dominicale [C]] (Sun.)
Trinity X	Introit			Dum clamarem	Dum clamarem	[Benedicta sit Ps. Benedicamus]	Dum clamarem	[Dum clamarem] (Sun., Tues., Thurs.)
	Kyrie			[Kyrie Dominicale [F]]	[Kyrie Minus Summum Deutsch [C]]	[Kyrie O Christi pietas [D]]	[Kyrie Dominicale [F]]	[Kyrie Dominicale Majus [F]] (Sun., Thurs.) [Kyrie Dominicale Minus [M]] (Tues.)
	Gloria				[Gloria [C]] [All her und lob sol Gottes sein] [Allein Gott in der Höhe sey Her]	[Gloria [C]]	[Gloria [D]]	[Gloria [D]] (Sun., Thurs.) [Gloria [G]] (Tues.)
	Epistle	I Corinthians 12:2-11	I Corinthians 12:1-11		I Corinthians 12:1-11		I Corinthians 12:2-11	[I Corinthians 12:2-11] (Sun., Thurs.) [I Corinthians 15:39-46] (Tues.)
	Gradual							Custodi me (Tues.) [Nim von uns lieber Herr / Litany] (Thurs.)
	Alleluia				[Benedictus es Domine]		Exultate Deo	Exultate Deo (Sun.)
	Sequence				[Benedicta semper sancta]	[Benedicta semper sancta]		
	Gospel	Luke 19:41-48	Luke 19:41-48		Luke 19:41-48		Luke 19:41-47a	[Luke 19:41-47a] (Sun.) [Luke 21:20-26] (Tues.) [Luke 21:34-36] (Thurs.)
	Credo							[Credo [A]] (Sun.)
	Preface			[Quotidiana]			[de Sancte Trinitate Apostolica]	[Dominicale] (Sun.)
	Sanctus			[Sanctus Dominicale [B]]		[Esaia dem Propheten]	[Sanctus Apostolicum [C]]	[Sanctus Dominicale [B]] (Sun.)
	Agnus Dei			[Agnus Dei Dominicale [C]]		[Christe du Lam Gades]	[Agnus Dei Apostolicum [B]]	[Agnus Dei Dominicale [C]] (Sun.)

Feast	Proper	Spangenberg 1545 - Latin	Spangenberg 1545 - German	Lossius	Keuchenthal 1573	Eler 1588	Ludecus 1589	Magdeburg 1613
Trinity XI	Introit			Deus in loco sancto	Deus in loco sancto	Deus in loco sancto	Deus in loco sancto	Deus in loco sancto (Sun., Tues., Thurs.)
	Kyrie			[Kyrie Dominicale [F]]	[Kyrie Minus Summum Deusch [C]]	[Kyrie Apostolicum [E]]	[Kyrie Dominicale [F]]	[Kyrie Dominicale Majus [F]] (Sun. Thurs.) [Kyrie Feriale [N]] (Tues.)
	Gloria				[Gloria [C]] [All her und lob sol Gottes sein] [Allein Gott in der Höhe sey Her]	[Gloria [A]]	[Gloria [D]]	[Gloria [D]] (Sun., Thurs.) [Gloria [F]] (Tues.)
	Epistle	I Corinthians 15:1-10a	I Corinthians 15:1-10		I Corinthians 15:1-10		I Corinthians 15:1-10a	[I Corinthians 15:1-10] (Sun., Thurs.) [I Corinthians 6:15-20] (Tues.)
	Gradual							In Deo speravit (Tues.) [Nim von uns lieber Herr / Litany] (Thurs.)
	Alleluia				[Benedictus es Domine]		Domine Deus salutis	Domine Deus salutis (Sun.)
	Sequence				[Benedicta semper sancta]			
	Gospel	Luke 18:9-14	Luke 18:9-14		Luke 18:9-14		Luke 18:9-14	[Luke 18:9-14] (Sun.) [Matthew 12:30-37] (Tues.) [Luke 17:20-37] (Thurs.)
	Credo							[Credo [A]] (Sun.)
	Preface			[Quotidiana]			[de Sancte Trinitate Apostolica]	[Dominicale] (Sun.)
	Sanctus			[Sanctus Dominicale [B]]		[Sanctus Apostolicum [K]]	[Sanctus Apostolicum [C]]	[Sanctus Dominicale [B]] (Sun.)
	Agnus Dei			[Agnus Dei Dominicale [C]]		[Agnus Dei Apostolicum [J]]	[Agnus Dei Apostolicum [B]]	[Agnus Dei Dominicale [C]] (Sun.)
Trinity XII	Introit			Deus in adjutorium	Deus in adjutorium	Deus in adjutorium	Deus in adjutorium	[Deus in adjutorium] (Sun., Tues., Thurs.)
	Kyrie			[Kyrie Dominicale [F]]	[Kyrie Minus Summum Deusch [C]]	[Kyrie Martyrum [G]]	[Kyrie Dominicale [F]]	[Kyrie Dominicale Majus [F]] (Sun., Thurs.) [Kyrie Dominicale Minus [M]] (Tues.)
	Gloria				[Gloria [C]] [All her und lob sol Gottes sein] [Allein Gott in der Höhe sey Her]	[Gloria [A]]	[Gloria [D]]	[Gloria [D]] (Sun., Thurs.) [Gloria [G]] (Tues.)
	Epistle	II Corinthians 3:4-9	II Corinthians 3:4-11		II Corinthians 3:4-11		II Corinthians 3:4-9	[II Corinthians 3:4-9] (Sun., Thurs.) [II Corinthians 4:5-11] (Tues.)
	Gradual							Benedicam Dominum (Tues.) [Nim von uns lieber Herr / Litany] (Thurs.)
	Alleluia				[Benedictus es Domine]		Domine refugium	Domine refugium (Sun.)
	Sequence				[Benedicta semper sancta]			
	Gospel	Mark 7:31-37	Mark 7:31-37		Mark 7:31-37		Mark 7:31-37	[Mark 7:31-37] (Sun.) [Matthew 9:27-35] (Tues.) [Matthew 11:20-24] (Thurs.)
	Credo							[Credo [A]] (Sun.)
	Preface			[Quotidiana]			[de Sancte Trinitate Apostolica]	[Dominicale] (Sun.)
	Sanctus			[Sanctus Dominicale [B]]		[Sanctus Martyrum [G]]	[Sanctus Apostolicum [C]]	[Sanctus Dominicale [B]] (Sun.)
	Agnus Dei			[Agnus Dei Dominicale [C]]		[Agnus Dei Martyrum [F]]	[Agnus Dei Apostolicum [B]]	[Agnus Dei Dominicale [C]] (Sun.)

Feast	Proper	Spangenberg 1545 - Latin	Spangenberg 1545 - German	Lossius	Keuchenthal 1573	Eler 1588	Ludecus 1589	Magdeburg 1613
Trinity XIII	Introit			Respice Domine	Respice Domine	Respice Domine	Respice Domine	Respice Domine (Sun., Tues., Thurs.)
	Kyrie			[Kyrie Dominicale [F]]	[Kyrie Minus Summum Deudsch [C]]	[Kyrie Majus Dominicale [H]]	[Kyrie Dominicale [F]]	[Kyrie Dominicale Majus [F]] (Sun., Thurs.) [Kyrie Feriale [N]] (Tues.)
	Gloria				[Gloria [C]] [All her und lob sol Gottes sein] [Allein Gott in der Höhe sey Her]	[Gloria [B]]	[Gloria [D]]	[Gloria [D]] (Sun., Thurs.) [Gloria [F]] (Tues.)
	Epistle	Galatians 3:15-22	Galatians 3:15-22		Galatians 3:15-22		Galatians 3:16-22	[Galatians 3:16-22] (Sun., Thurs.) [II Corinthians 5:1-11] (Tues.)
	Gradual							Respice Domine (Tues.) [Nim von uns lieber Herr / Litany] (Thurs.)
	Alleluia				[Benedictus es Domine]		Venite exultemus	Venite exultemus (Sun.)
	Sequence				[Benedicta semper sancta]			
	Gospel	Luke 10:23-37	Luke 10:23-37		Luke 10:23-37		Luke 10:23-37	[Luke 10:23-37] (Sun.) [Matthew 12:14-21] (Tues.) [Luke 13:22-30] (Thurs.)
	Credo							[Credo [A]] (Sun.)
	Preface			[Quotidiana]			[de Sancte Trinitate Apostolica]	[Dominicale] (Sun.)
	Sanctus			[Sanctus Dominicale [B]]		[Sanctus Majus Dominicale [I]]	[Sanctus Apostolicum [C]]	[Sanctus Dominicale [B]] (Sun.)
	Agnus Dei			[Agnus Dei Dominicale [C]]		[Agnus Dei Majus Dominicale [I]]	[Agnus Dei Apostolicum [B]]	[Agnus Dei Dominicale [C]] (Sun.)
Trinity XIV	Introit			Protector noster	Protector noster	Protector noster	Protector noster	Protector noster (Sun., Tues., Thurs.)
	Kyrie			[Kyrie Dominicale [F]]	[Kyrie Minus Summum Deudsch [C]]	[Kyrie Majus Virginum [J]]	[Kyrie Dominicale [F]]	[Kyrie Dominicale Majus [F]] (Sun., Thurs.) [Kyrie Dominicale Minus [M]] (Tues.)
	Gloria				[Gloria [C]] [All her und lob sol Gottes sein] [Allein Gott in der Höhe sey Her]	[Gloria [E]]	[Gloria [D]]	[Gloria [D]] (Sun., Thurs.) [Gloria [M]] (Tues.)
	Epistle	Galatians 5:16-24	Galatians 5:16-24		Galatians 5:16-24		Galatians 5:16-24	[Galatians 5:16-24] (Sun.) [II Corinthians 6:14-7:2] (Tues.) [Hosea 14:2-10(1-9)] (Thurs.)
	Gradual							Bonum est confidere (Tues.) [Nim von uns lieber / Litany] (Thurs.)
	Alleluia				[Benedictus es Domine]		Quoniam Deus	[Quoniam Deus] (Sun.)
	Sequence				[Benedicta semper sancta]			
	Gospel	Luke 17:11-19	Luke 17:11-19		Luke 17:11-19		Luke 17:11-19	[Luke 17:11-19] (Sun.) [Mark 1:40-45] (Tues.) [Luke 7:36-50] (Thurs.)
	Credo							[Credo [A]] (Sun.)
	Preface			[Quotidiana]			[de Sancte Trinitate Apostolica]	[Dominicale] (Sun.)
	Sanctus			[Sanctus Dominicale [B]]		[Sanctus Majus Virginum [J]]	[Sanctus Apostolicum [C]]	[Sanctus Dominicale [B]] (Sun.)
	Agnus Dei			[Agnus Dei Dominicale [C]]		[Agnus Dei Majus Virginum [M]]	[Agnus Dei Apostolicum [B]]	[Agnus Dei Dominicale [C]] (Sun.)

Feast	Proper	Spangenberg 1545 - Latin	Spangenberg 1545 - German	Lossius	Keuchenthal 1573	Eler 1588	Ludecus 1589	Magdeburg 1613
Trinity XV	Introit			Inclina Domine aurem	Inclina Domine aurem	[Benedicta sit Ps. Benedicamus]	Inclina Domine aurem	Inclina Domine aurem (Sun., Tues., Thurs.)
	Kyrie			[Kyrie Dominicale [F]]	[Kyrie Minus Summum Deusch [C]]	[Kyrie O Christi pietas [D]]	[Kyrie Dominicale [F]]	[Kyrie Dominicale Majus [F]] (Sun., Thurs.) [Kyrie Feriale [N]] (Tues.)
	Gloria				[Gloria [C]] [All her und lob sol Gottes sein] [Allein Gott in der Höhe sey Her]	[Gloria [C]]	[Gloria [D]]	[Gloria [D]] (Sun., Thurs.) [Gloria [F]] (Tues.)
	Epistle	Galatians 5:25-6:10	Galatians 5:25-6:10		Galatians 5:25-6:10		Galatians 5:25-6:10	[Galatians 5:26-6:10] (Sun., Thurs.) [Colossians 1:12-18] (Tues.)
	Gradual							Buonum est confiteri (Tues.)
	Alleluia				[Benedictus es Domine]		Paratum cor meum	Patrum cor meum (Sun.) [Nim von uns lieber Herr / Litany] (Thurs.)
	Sequence				[Benedicta semper sancta]	[Benedicta semper sancta]		
	Gospel	Matthew 6:24-34	Matthew 6:24-34		Matthew 6:24-34		Matthew 6:24-33	[Matthew 6:24-(33?)] (Sun.) [Matthew 5:33-42] (Tues.) [Luke 20:1-8] (Thurs.)
	Credo							[Credo [A]] (Sun.)
	Preface			[Quotidiana]			[de Sancte Trinitate Apostolica]	[Dominicale] (Sun.)
	Sanctus			[Sanctus Dominicale [B]]		[Jesaia dem Propheten]	[Sanctus Apostolicum [C]]	[Sanctus Dominicale [B]] (Sun.)
	Agnus Dei			[Agnus Dei Dominicale [C]]		[Christe du Lam Gades]	[Agnus Dei Apostolicum [B]]	[Agnus Dei Dominicale [C]] (Sun.)
Trinity XVI	Introit			Miserere mihi	Miserere mihi	Miserere mei	Miserere mihi	Miserere mei (Sun., Tues., Thurs.)
	Kyrie			[Kyrie Dominicale [F]]	[Kyrie Minus Summum Deusch [C]]	[Kyrie Apostolicum [E]]	[Kyrie Dominicale [F]]	[Kyrie Dominicale Majus [F]] (Sun., Thurs.) [Kyrie Dominicale Minus [M]] (Tues.)
	Gloria				[Gloria [C]] [All her und lob sol Gottes sein] [Allein Gott in der Höhe sey Her]	[Gloria [A]]	[Gloria [D]]	[Gloria [D]] (Sun., Thurs.) [Gloria [G]] (Tues.)
	Epistle	Ephesians 3:13-21	Ephesians 3:13-21		Ephesians 3:13-21		Ephesians 3:13-21	Ephesians 3:13-21] (Sun., Thurs.) [Colossians 2:8-21] (Tues.)
	Gradual							Timebunt gentes (Tues.) [Nim von uns lieber Herr / Litany] (Thurs.)
	Alleluia				[Benedictus es Domine]		In exitu Israel	In exitu Israel (Sun.)
	Sequence				[Benedicta semper sancta]			
	Gospel	Luke 7:11-17	Luke 7:11-17		Luke 7:11-17		Luke 7:11-16	[Luke 7:11-17] (Sun.) [Matthew 17:14-20] (Tues.) [Mark 8:22-26] (Thurs.)
	Credo							[Credo [A]] (Sun.)
	Preface			[Quotidiana]			[de Sancte Trinitate Apostolica]	[Dominicale] (Sun.)
	Sanctus			[Sanctus Dominicale [B]]		[Sanctus Apostolicum [K]]	[Sanctus Apostolicum [C]]	[Sanctus Dominicale [B]] (Sun.)
	Agnus Dei			[Agnus Dei Dominicale [C]]		[Agnus Dei Apostolicum [J]]	[Agnus Dei Apostolicum [B]]	[Agnus Dei Dominicale [C]] (Sun.)

Feast	Proper	Spangenberg 1545 - Latin	Spangenberg 1545 - German	Lossius	Keuchenthal 1573	Eler 1588	Ludecus 1589	Magdeburg 1613
Trinity XVII	Introit			Justus es Domine	Justus es Domine	Iustus es Domine	Justus es Domine	Justus es Domine (Sun., Tues., Thurs.)
	Kyrie			[Kyrie Dominicale [F]]	[Kyrie Minus Summum Deutsch [C]]	[Kyrie Martyrum [G]]	[Kyrie Dominicale [F]]	[Kyrie Dominicale Majus [F]] (Sun., Thurs.) [Kyrie Feriale [N]] (Tues.)
	Gloria				[Gloria [C]] [All her und lob sol Gottes sein] [Allein Gott in der Höhe sey Her]	[Gloria [A]]	[Gloria [D]]	[Gloria [D]] (Sun., Thurs.) [Gloria [F]] (Tues.)
	Epistle	Ephesians 4:1-6	Ephesians 4:1-6		Ephesians 4:1-6		Ephesians 4:1-6	[Ephesians 4:1-6] (Sun., Thurs.) [II Corinthians 6:14-7:1] (Tues.)
	Gradual							Beata gens (Tues.) [Nim von uns lieber Herr / Litany] (Thurs.)
	Alleluia				[Benedictus es Domine]		Dilexi quoniam	Dilexi quoniam (Sun.)
	Tract					[Domine non secundum]		
	Sequence				[Benedicta semper sancta]			
	Gospel	Luke 14:1-11	Luke 14:1-11		Luke 14:1-11		Luke 14:1-11	[Luke 14:1-11] (Sun.) [Mark 1:40-45] (Tues.) [Luke 19:12-28] (Thurs.)
	Credo							[Credo [A]] (Sun.)
	Preface			[Quotidiana]			[de Sancte Trinitate Apostolica]	[Dominicale] (Sun.)
	Sanctus			[Sanctus Dominicale [B]]		[Sanctus Martyrum [G]]	[Sanctus Apostolicum [C]]	[Sanctus Dominicale [B]] (Sun.)
Trinity XVIII	Agnus Dei			[Agnus Dei Dominicale [C]]		[Agnus Dei Martyrum [F]]	[Agnus Dei Apostolicum [B]]	[Agnus Dei Dominicale [C]] (Sun.)
	Introit			Da pacem	Da pacem	Da pacem	Da pacem	Da pacem (Sun., Tues., Thurs.)
	Kyrie			[Kyrie Dominicale [F]]	[Kyrie Minus Summum Deutsch [C]]	[Kyrie Majus Dominicale [H]]	[Kyrie Dominicale [F]]	[Kyrie Dominicale Majus [F]] (Sun., Thurs.) [Kyrie Dominicale Minus [M]] (Tues.)
	Gloria				[Gloria [C]] [All her und lob sol Gottes sein] [Allein Gott in der Höhe sey Her]	[Gloria [B]]	[Gloria [D]]	[Gloria [D]] (Sun., Thurs.) [Gloria [G]] (Tues.)
	Epistle	I Corinthians 1:4-8	I Corinthians 1:4-9		I Corinthians 1:4-9		I Corinthians 1:4-8	[I Corinthians 1:4-8] (Sun., Thurs.) [I Corinthians 6:15-20] (Tues.)
	Gradual							[Laetatus sum] (Tues.) [Nim von uns lieber Herr / Litany] (Thurs.)
	Alleluia				[Benedictus es Domine]		De profundis	De profundis (Sun.)
	Sequence				[Benedicta semper sancta]			
	Gospel	Matthew 22:34-46	Matthew 22:34-46		Matthew 22:34-46		Matthew 22:35-46	[Matthew 22:34-46] (Sun.) [Matthew 13:24-30] (Tues.) [Matthew 13:31-35] (Thurs.)
	Credo							[Credo [A]] (Sun.)
	Preface			[Quotidiana]			[de Sancte Trinitate Apostolica]	[Dominicale] (Sun.)
	Sanctus			[Sanctus Dominicale [B]]		[Sanctus Majus Dominicale [I]]	[Sanctus Apostolicum [C]]	[Sanctus Dominicale [B]] (Sun.)
	Agnus Dei			[Agnus Dei Dominicale [C]]		[Agnus Dei Majus Dominicale [I]]	[Agnus Dei Apostolicum [B]]	[Agnus Dei Dominicale [C]] (Sun.)

Feast	Proper	Spangenberg 1545 - Latin	Spangenberg 1545 - German	Lossius	Keuchenthal 1573	Eler 1588	Ludecus 1589	Magdeburg 1613
Trinity XX	Introit			Salus populi	Salus populi	Salus populi	Salus populi	[Salus populi] (Sun., Tues., Thurs.)
	Kyrie			[Kyrie Dominicale [F]]	[Kyrie Minus Summum Deudsch [C]]	[Kyrie Majus Virginum [J]]	[Kyrie Dominicale [F]]	[Kyrie Dominicale Majus [F]] (Sun., Thurs.) [Kyrie Feriale [N]] (Tues.)
	Gloria				[Gloria [C]] [All her und lob sol Gottes sein] [Allein Gott in der Höhe sey Her]	[Gloria [E]]	[Gloria [D]]	[Gloria [D]] (Sun., Thurs.) [Gloria [F]] (Tues.)
	Epistle	Ephesians 4:23-28	Ephesians 4:22-28		Ephesians 4:22-28		Ephesians 4:23-28	[Ephesians 4:22-28] (Sun., Thurs.) [II Thessalonians 2:15-3:5] (Tues.)
	Gradual							[Dirigatur oratio mea] (Tues.)
	Alleluia				[Benedictus es Domine]		Confitebor tibi Domine	Confitebor tibi Domine (Sun.) [Nim von uns lieber Herr / Litany] (Thurs.)
	Sequence				[Benedicta semper sancta]			
	Gospel	Matthew 9:1-8	Matthew 9:1-8		Matthew 9:1-8		Matthew 9:1-8	[Matthew 9:1-8] (Sun.) [Matthew 13:36-43] (Tues.) [Mark 13:14-23] (Thurs.)
	Credo							[Credo [A]] (Sun.)
	Preface			[Quotidiana]			[de Sancte Trinitate Apostolica]	[Dominicale] (Sun.)
	Sanctus			[Sanctus Dominicale [B]]		[Sanctus Majus Virginum [J]]	[Sanctus Apostolicum [C]]	[Sanctus Dominicale [B]] (Sun.)
	Agnus Dei			[Agnus Dei Dominicale [C]]		[Agnus Dei Majus Virginum [M]]	[Agnus Dei Apostolicum [B]]	[Agnus Dei Dominicale [C]] (Sun.)
Trinity XX	Introit			Omnia quae fecisti	Omnia quae fecisti	[Benedicta sit Ps. Benedicamus]	Omnia quae fecisti	[Omnia quae fecisti] (Sun., Tues., Thurs.)
	Kyrie			[Kyrie Dominicale [F]]	[Kyrie Minus Summum Deudsch [C]]	[Kyrie O Christi pietas [D]]	[Kyrie Dominicale [F]]	[Kyrie Dominicale Majus [F]] (Sun., Thurs.) [Kyrie Dominicale Minus [M]] (Tues.)
	Gloria				[Gloria [C]] [All her und lob sol Gottes sein] [Allein Gott in der Höhe sey Her]	[Gloria [C]]	[Gloria [D]]	[Gloria [D]] (Sun., Thurs.) [Gloria [G]] (Tues.)
	Epistle	Ephesians 5:15-21	Ephesians 5:15-21		Ephesians 5:15-21		Ephesians 5:15-21	[Ephesians 5:15-21] (Sun., Thurs.) [II Thessalonians 3:6-13] (Tues.)
	Gradual							Oculi omnium (Tues.)
	Alleluia				[Benedictus es Domine]		Lauda anima mea Dominum	Lauda anima mea Dominum (Sun.) [Nim von uns lieber Herr / Litany] (Thurs.)
	Sequence				[Benedicta semper sancta]	[Benedicta semper sancta]		
	Gospel	Matthew 22:1-14	Matthew 22:1-14		Matthew 22:1-14		Matthew 22:1-14	[Matthew 22:2-14] (Sun.) [Luke 14:12-15] (Tues.) [Luke 6:22-35] (Thurs.)
	Credo							[Credo [A]] (Sun.)
	Preface			[Quotidiana]			[de Sancte Trinitate Apostolica]	[Dominicale] (Sun.)
	Sanctus			[Sanctus Dominicale [B]]		[Esaia dem Propheten]	[Sanctus Apostolicum [C]]	[Sanctus Dominicale [B]] (Sun.)
	Agnus Dei			[Agnus Dei Dominicale [C]]		[Christe du Lam Gades]	[Agnus Dei Apostolicum [B]]	[Agnus Dei Dominicale [C]] (Sun.)

Feast	Proper	Spangenberg 1545 - Latin	Spangenberg 1545 - German	Lossius	Keuchenthal 1573	Eler 1588	Ludecus 1589	Magdeburg 1613
Trinity XXI	Introit			In voluntate	In voluntate	In voluntate	In voluntate	In voluntate (Sun., Tues., Thurs.)
	Kyrie			[Kyrie Dominicale [F]]	[Kyrie Minus Summum Deutsch [C]]	[Kyrie Apostolicum [E]]	[Kyrie Dominicale [F]]	[Kyrie Dominicale Majus [F]] (Sun., Thurs.) [Kyrie Feriale [N]] (Tues.)
	Gloria				[Gloria [C]] [All her und lob sol Gottes sein] [Allein Gott in der Höhe sey Her]	[Gloria [A]]	[Gloria [D]]	[Gloria [D]] (Sun., Thurs.) [Gloria [F]] (Tues.)
	Epistle	Ephesians 6:10-17	Ephesians 6:10-17		Ephesians 6:10-17		Ephesians 6:10-17	[Ephesians 6:10-19] (Sun., Thurs.) [I Timothy 1:5-12] (Tues.)
	Gradual							Domine refugium (Tues.)
	Alleluia				[Benedictus es Domine]		Qui sanat contritos	Qui sanat contritos (Sun.) [Nim von uns lieber Herr / Litany] (Thurs.)
	Sequence				[Benedicta semper sancta]			
	Gospel	John 4:46b-53	John 4:47-54		John 4:47-54		John 4:46b-53	[John 4:46b-(53?)] (Sun.) [Luke 6:6-11] (Tues.) [Matthew 8:14-17] (Thurs.)
	Credo							[Credo [A]] (Sun.)
	Preface			[Quotidiana]			[de Sancte Trinitate Apostolica]	[Dominicale] (Sun.)
	Sanctus			[Sanctus Dominicale [B]]		[Sanctus Apostolicum [K]]	[Sanctus Apostolicum [C]]	[Sanctus Dominicale [B]] (Sun.)
	Agnus Dei			[Agnus Dei Dominicale [C]]		[Agnus Dei Apostolicum [J]]	[Agnus Dei Apostolicum [B]]	[Agnus Dei Dominicale [C]] (Sun.)
Trinity XXII	Introit			Si iniquitates	Si iniquitates	Si iniquitates	Si iniquitates	Si iniquitates (Sun., Tues., Thurs.)
	Kyrie			[Kyrie Dominicale [F]]	[Kyrie Minus Summum Deutsch [C]]	[Kyrie Martyrum [G]]	[Kyrie Dominicale [F]]	[Kyrie Dominicale Majus [F]] (Sun., Thurs.) [Kyrie Dominicale Minus [M]] (Tues.)
	Gloria				[Gloria [C]] [All her und lob sol Gottes sein] [Allein Gott in der Höhe sey Her]	[Gloria [A]]	[Gloria [D]]	[Gloria [D]] (Sun., Thurs.) [Gloria [G]] (Tues.)
	Epistle	Philippians 1:3-11	Philippians 1:3-11		Philippians 1:3-11		Philippians 1:6-11	[Philippians 1:3-11] (Sun., Thurs.) [I Timothy 6:7-14] (Tues.)
	Gradual							Ecce quam bonum (Tues.) [Nim von uns lieber Herr / Litany] (Thurs.)
	Alleluia				[Benedictus es Domine]		Lauda Ierusalem Dominum	Lauda Ierusalem Dominum (Sun.)
	Sequence				[Benedicta semper sancta]			
	Gospel	Matthew 18:23-35	Matthew 18:23-34		Matthew 18:23-35		Matthew 18:23-35	[Matthew 18:23-35] (Sun.) [Mark 11:22-25] (Tues.) [Mark 4:24-29] (Thurs.)
	Credo							[Credo [A]] (Sun.)
	Preface			[Quotidiana]			[de Sancte Trinitate Apostolica]	[Dominicale] (Sun.)
	Sanctus			[Sanctus Dominicale [B]]		[Sanctus Martyrum [G]]	[Sanctus Apostolicum [C]]	[Sanctus Dominicale [B]] (Sun.)
	Agnus Dei			[Agnus Dei Dominicale [C]]		[Agnus Dei Martyrum [F]]	[Agnus Dei Apostolicum [B]]	[Agnus Dei Dominicale [C]] (Sun.)

Feast	Proper	Spangenberg 1545 - Latin	Spangenberg 1545 - German	Lossius	Keuchenthal 1573	Eler 1588	Ludecus 1589	Magdeburg 1613
Trinity XXIII	Introit			[Dicit Dominus : ego]	[Benedicta sit sancta] Dicit Dominus : Ego	Dicit Dominus: ego	[Si iniquitates]	Dicit Dominus : Ego (Sun., Tues., Thurs)
	Kyrie			[Kyrie Dominicale [F]]	[Kyrie Minus Summum Deusch [C]]	[Kyrie Majus Dominicale [H]]	[Kyrie Dominicale [F]]	[Kyrie Dominicale Majus [F]] (Sun., Thurs.) [Kyrie Feriale [N]] (Tues.)
	Gloria				[Gloria [C]] [All her und lob sol Gottes sein] [Allein Gott in der Höhe sey Her]	[Gloria [B]]	[Gloria [D]]	[Gloria [D]] (Sun., Thurs.) [Gloria [F]] (Tues.)
	Epistle	Philippians 3:17-21	Philippians 3:17-21		Philippians 3:17-21		Philippians 3:17-21	[Philippians 3:17-21] (Sun., Thurs.) [II Timothy 1:8-13] (Tues.)
	Gradual							Liberasti nos (Tues.) [Nim von uns lieber Herr / Litany] (Thurs.)
	Alleluia				[Benedictus es Domine]		[Lauda Ierusalem Dominum]	Qui posuit fines (Sun.)
	Sequence				[Benedicta semper sancta]			
	Gospel	Matthew 22:15-22	Matthew 22:15-22		Matthew 22:15-22		Matthew 22:15-21	[Matthew 22:15-21] (Sun.) [Matthew 17:23-26] (Tues.) [Mark 7:1-8a] (Thurs.)
	Credo							[Credo [A]] (Sun.)
	Preface			[Quotidiana]			[de Sancte Trinitate Apostolica]	[Dominicale] (Sun.)
	Sanctus			[Sanctus Dominicale [B]]		[Sanctus Majus Dominicale [I]]	[Sanctus Apostolicum [C]]	[Sanctus Dominicale [B]] (Sun.)
	Agnus Dei			[Agnus Dei Dominicale [C]]		[Agnus Dei Majus Dominicale [I]]	[Agnus Dei Apostolicum [B]]	[Agnus Dei Dominicale [C]] (Sun.)
Trinity XXIV	Introit			[Benedicta semper]		De necessitatibus meis	[Si iniquitates]	[Dicit Dominus : Ego] (Sun., Tues., Thurs.)
	Kyrie			[Kyrie Dominicale [F]]	[Kyrie Minus Summum Deusch [C]]	[Kyrie Majus Virginum [J]]	[Kyrie Dominicale [F]]	[Kyrie Dominicale Majus [F]] (Sun., Thurs.) [Kyrie Dominicale Minus [M]] (Tues.)
	Gloria				[Gloria [C]] [All her und lob sol Gottes sein] [Allein Gott in der Höhe sey Her]	[Gloria [E]]	[Gloria [D]]	[Gloria [D]] (Sun., Thurs.) [Gloria [G]] (Tues.)
	Epistle	Colossians 1:9-14	Colossians 1:3-14		Colossians 1:3-14		Colossians 1:9b-14	[Colossians 1:9-14] (Sun., Thurs.) [Romans 11:25-36] (Tues.)
	Gradual							[Liberasti nos] (Tues.) [Nim von uns lieber Herr / Litany] (Thurs.)
	Alleluia				[Benedictus es Domine]		[Lauda Ierusalem Dominum]	[Qui posuit fines] (Sun.)
	Sequence				[Benedicta semper sancta]			
	Gospel	Matthew 9:18-26	Matthew 9:18-26		Matthew 9:18-26		Matthew 9:18-22	[Matthew 9:18-22] (Sun.) [Mark 12:28b-34a] (Tues.) [Matthew 24:37-42] (Thurs.)
	Credo							[Credo [A]] (Sun.)
	Preface			[Quotidiana]			[de Sancte Trinitate Apostolica]	[Dominicale] (Sun.)
	Sanctus			[Sanctus Dominicale [B]]		[Esaia dem Propheten]	[Sanctus Apostolicum [C]]	[Sanctus Dominicale [B]] (Sun.)
	Agnus Dei			[Agnus Dei Dominicale [C]]		[Christe du Lam Gades]	[Agnus Dei Apostolicum [B]]	[Agnus Dei Dominicale [C]] (Sun.)

Feast	Proper	Spangenberg 1545 - Latin	Spangenberg 1545 - German	Lossius	Keuchenthal 1573	Eler 1588	Ludecus 1589	Magdeburg 1613
Trinity XXV	Introit			[Salus populi]	[Benedicta sit sancta]			[Salus populi] (Sun., Tues., Thurs.)
	Kyrie			[Kyrie Dominicale [F]]	[Kyrie Minus Summum Deusch [C]]	[Kyrie Dominicale [F]]		[Kyrie Dominicale Majus [F]] (Sun., Thurs.) [Kyrie Feriale [N]] (Tues.)
	Gloria				[Gloria [C]] [All her und lob sol Gottes sein] [Allein Gott in der Höhe sey Her]	[Gloria [D]]		[Gloria [D]] (Sun., Thurs.) [Gloria [F]] (Tues.)
	Epistle	I Thessalonians 4:13-18	I Thessalonians 4:13-18		I Thessalonians 4:13-18			[I Thessalonians 4:13-18] (Sun.) [I Thessalonians 1:2-6] (Tues.) [Jeremiah 23:5-8] (Thurs.)
	Gradual							[Dirigatur oratio mea] (Tues.) [Nim von uns lieber Herr / Litany] (Thurs.)
	Tract					[Domine non secundum]		
	Alleluia				[Benedictus es Domine]			[Confitebor tibi] (Sun.)
	Sequence				[Benedicta semper sancta]			
	Gospel	Matthew 24:15-28	Matthew 24:15-28		Matthew 24:15-28			[Matthew 24:15-28] (Sun.) [Luke 10:3-11] (Tues.) [Mark 13:33-37] (Thurs.)
	Credo							[Credo [A]] (Sun.)
	Preface			[Quotidiana]			[de Sancte Trinitate Apostolica]	[Dominicale] (Sun.)
	Sanctus			[Sanctus Dominicale [B]]		[Sanctus Dominicale [B]]	[Sanctus Apostolicum [C]]	[Sanctus Dominicale [B]] (Sun.)
	Agnus Dei			[Agnus Dei Dominicale [C]]		[Agnus Dei Dominicale [C]]	[Agnus Dei Apostolicum [B]]	[Agnus Dei Dominicale [C]] (Sun.)
Trinity XXVI	Introit					[Benedicta sit sancta Trinitas]		[Si iniquitates] (Sun., Tues., Thurs.)
	Kyrie				[Kyrie Minus Summum Deusch [C]]	[Kyrie O Christi pietas [D]]		[Kyrie Dominicale Majus [F]] (Sun., Thurs.) [Kyrie Dominicale Minus [M]] (Tues.)
	Gloria				[Gloria [C]] [All her und lob sol Gottes sein] [Allein Gott in der Höhe sey Her]	[Gloria [C]]		[Gloria [D]] (Sun., Thurs.) [Gloria [G]] (Tues.)
	Epistle		II Thessalonians 1:3-10		II Peter 3:3-13			[II Thessalonians 1:3-10] (Sun., Thurs.) [Revelation 21:2-5a] (Tues.)
	Gradual							[Liberasti nos] (Tues.) [Nim von uns lieber Herr] (Thurs.)
	Alleluia				[Benedictus es Domine]			[Lauda Jerusalem] (Sun.)
	Sequence				[Benedicta semper sancta]	[Benedicta semper sancta]		
	Gospel		Matthew 25:31-46		Matthew 25:31-46			[Matthew 25:31-46] (Sun.) [Luke 6:43-48] (Tues.) [Luke 19:1-10] (Thurs.)
	Credo							[Credo [A]] (Sun.)
	Preface							[Dominicale] (Sun.)
	Sanctus					[Sanctus O Christi Pietas [C]]		[Sanctus Dominicale [B]] (Sun.)
	Agnus Dei					[Agnus Dei O Christi Pietas [B]]		[Agnus Dei Dominicale [C]] (Sun.)

Feast	Proper	Spangenberg 1545 - Latin	Spangenberg 1545 - German	Lossius	Keuchenthal 1573	Eler 1588	Ludecus 1589	Magdeburg 1613
Trinity XXVI (or Ultima)	Introit			Dicit Dominus : ego			Dicit Dominus : Ego	[Benedicta sit Ps. Ben.] (Sun., Tues., Thurs.)
	Kyrie			[Kyrie Dominicale [F]]			[Kyrie Dominicale [F]]	[Kyrie Minus Summum [C]] (Sun.) [Kyrie Feriale [N]] (Tues.) [Kyrie Dominicale Majus [F]] (Thurs.)
	Gloria						[Gloria [D]]	[Gloria [C]] (Sun.) [Gloria [F]] (Tues.) [Gloria [D]] (Thurs.)
	Epistle						Jeremiah 23:5-8	[I Thessalonians 5:1-11] (Sun.) [I Corinthians 3:8b-15] (Tues.) [I Thessalonians 5:14-23] (Thurs.)
	Gradual							[Benedictus es Domine] (Tues.) [Nim von uns lieber Herr / Litany] (Thurs.)
	Alleluia						Qui posuit fines	[Benedictus es Domine] (Sun.)
	Sequence							[Benedicta semper sancta] (Sun.)
	Gospel						John 6:1-14	[Matthew 24:37-(44?)] (Sun.) [Luke 6:43-48] (Tues.) [Matthew 17:1-8] (Thurs.) or [John 1:35-51] (Thurs.)
	Credo							[Credo [A]] (Sun.)
	Preface			[Quotidiana]			[de Sancte Trinitate Apostolica]	[Trinitatis] (Sun.)
	Sanctus			[Sanctus Dominicale [B]]			[Sanctus Apostolicum [C]]	[Sanctus Summum [A]] (Sun.)
	Agnus Dei			[Agnus Dei Dominicale [C]]			[Agnus Dei Apostolicum [B]]	[Agnus Dei Summum [A]] (Sun.)
Dedication of a Church	Introit						Terribilis est	
	Kyrie						[Kyrie Summum [A]]	
	Gloria						[Gloria [C]]	
	Epistle						Revelation 21:2-5a	
	Alleluia						Vox exultationis	
	Sequence						Psallat Ecclesia	
	Gospel						Luke 19:1-10	
	Preface						[de sancta Trinitate Summa]	
	Sanctus						[Sanctus Summum [A]]	
	Agnus Dei						[Agnus Dei Summum [A]]	
Common of Apostles	Introit	Mihi autem nimis		Mihi autem nimis	Mihi autem nimis			
	Kyrie	[Kyrie [C]]		[Kyrie Apostolicum[E]]				
	Gloria	[Gloria [C]]						
	Epistle	Ecclesiasticus 31:8-11	Ecclesiasticus 31:8-11					
	Alleluia			Iam non estis hospites†	Et virtute magna			
	Sequence	Celi enarrant gloriam Dei	Gelobt sey Gott von ewigkeit	Clare sanctorum senatus Apostolorum* Christe sanctorum Preceptor*	Clare sanctorum Senatus			
	Gospel	John 15:12-16	John 15:12-16					
	Sanctus	Sanctus [A]						
	Agnus Dei	Agnus [A]						
Martyrs (Common)	Alleluia			Iam non estis hospites*			O Beata beatorum Martyrum	
	Sequence			Agone triumphali militum Regis* O Beata beatorum Martyrum*				
Confessors	Sequence						Ad laudes Salvatoris	

Feast	Proper	Spangenberg 1545 - Latin	Spangenberg 1545 - German	Lossius	Keuchenthal 1573	Eler 1588	Ludecus 1589	Magdeburg 1613
St. Andrew	Introit				Dominus secus mare		Mihi autem nimis	Mihi autem nimis
	Kyrie				Kyrie Apostolicum [E]		[Kyrie Apostolicum [B]]	Kyrie Apostolicum [E]
	Gloria				[Gloria [A]]		[Gloria [B]]	Gloria [A]
	Epistle				Romans 10:10-18		Romans 10:10-18	[Romans 10:10-18]
	Alleluia				Et virtute magna		Dilexit Andream	In omnem terram
	Sequence				Clare sanctorum Senatus		Clare sanctorum Christe	Christe sanctorum Praeceptor "Correcta"
	Gospel				John 1:35-42		Matthew 4:18-22	Matthew 4:18-23
	Credo							[Credo [A]] and "Wir glauben"
	Preface						[Apostolis]	[Quotidiana]
	Sanctus							[Sanctus Minus Summum [C]]
	Agnus Dei							[Agnus Dei Minus Summum [B]]
St. Thomas	Introit				[Mihi autem nimis] Ego autem sicut		[Mihi autem nimis]	[Mihi autem nimis]
	Kyrie						[Kyrie Apostolicum [B]]	[Kyrie Apostolicum [E]]
	Gloria						[Gloria [B]]	[Gloria [A]]
	Epistle				Ephesians 1:3-6		Ephesians 2:19-22	[Ephesians 1:3-7]
	Alleluia						Per manus autem Apostolorum	[In omnem teram]
	Sequence				[Clare sanctorum Senatus]		[Clare sanctorum]	[Christe Sanctorum Praceptor]
	Gospel				John 20:24-31		John 20:24-29	[John 20:24-(29?)]
	Credo							[Credo [A]] and "Wir glauben"
	Preface							[Quotidiana]
	Sanctus							[Sanctus Minus Summum [C]]
	Agnus Dei							[Agnus Dei Minus Summum [B]]
Conversion of St. Paul	Introit				Scio cui credidi		Scio cui credidi	Scio cui credidi
	Kyrie							[Kyrie Apostolicum [E]]
	Gloria							[Gloria [A]]
	Epistle				Acts 9:1-25		Acts 9:1-22	[Acts 9:1-22]
	Alleluia						In omnem terram exivit	[In omnem terram exivit]
	Tract							Qui seminant in lachrymis
	Sequence			Dixit Dominus ex Basan*	Dixit Dominus ex Basan		Dixit Dominus, ex Basan	Dixit Dominus, ex Basan
	Gospel				Matthew 19:27-30		Matthew 19:27-29	Matthew 19:27-30
	Credo							[Credo [A]] and "Wir glauben"
	Preface						[de Apostolis]	[Dominicalis quotidiana]
	Sanctus							[Sanctus Minus Summum [C]]
	Agnus Dei							[Agnus Dei Minus Summum [B]]

Feast	Proper	Spangenberg 1545 - Latin	Spangenberg 1545 - German	Lossius	Keuchenthal 1573	Eler 1588	Ludecus 1589	Magdeburg 1613
Purification of Mary	Before Mass						Adorna thalamum tuum Lumen ad revaluationem Cum inducerent puerum Benedictus Dominus Deus Israel	
	Introit	Suscepimus		[Suscepimus]	Suscepimus	Suscepimus	Suscepimus	[Suscepimus]
	Kyrie	[Kyrie [A]]		[Kyrie Summum [A]]	[Kyrie Summum [A]] [Kyrie Summum Deudsch [A]]	[Kyrie Summum [A]]	[Kyrie Summum [A]]	Kyrie in festis beatae Virginis [L]
	Gloria	[Gloria [A]]			[Gloria [A]]	[Gloria [C]]	[Gloria [C]]	Gloria [C]
	Epistle	Malachi 3:1-4	Malachi 3:1-4		Malachai 3:1-4		Malachi 3:1-5a;4:1-6	[Malachi 3:1-4]
	Alleluia	Responsum accepit			Responsum accepit	Virga lesse	Virga Jesse	Difussa est gratia
	Tract							Audi filia
	Sequence	[Grates nunc omnes]		Concentu parili hic te Rex*	Concentu parili hic te Rex [Grates nunc omnes] [Natus ante secula] [Eia recolamus laudibus]	[Grates nunc omnes]	[Eia recolamus] Laetabundus exultet	Concentu parili hic te Rex
	Gospel	Luke 2:22-32	Luke 2:22-32		Luke 2:22-32		Luke 2:22-32	[Luke 2:22-32]
	Credo	[Credo [A]]			[Credo [B]] [Wir glauben all an einen Gott]			[Credo [A]] and "Wir glauben"
	Preface	Purification	Purification (German)		Purification		[de Nativitate Domini]	[Nativitate Christi]
	Sanctus	[Sanctus [A]]				[Sanctus Summum [A]]		[Sanctus Summum [A]]
	Agnus Dei	[Agnus [A]]				[Agnus Dei Summum [A]]		[Agnus Dei Summum [A]]
St. Matthias	Introit				[Mihi autem nimis]		[Mihi autem nimis]	[Mihi autem nimis]
	Kyrie						[Kyrie Apostolicum [B]]	[Kyrie Apostolicum [E]]
	Gloria						[Gloria [B]]	[Gloria [A]]
	Epistle				Acts 1:15-26		Acts 1:15-26	[Acts 1:15-20]
	Tract						Desiderium	[Qui seminant in lachrymis]
	Sequence				[Clare sanctorum Senatus]			
	Gospel				Matthew 11:25-30		Matthew 5:13-16	[Matthew 11:25-30]
	Credo							[Credo [A]]
	Preface						[de Apostolis]	[Dominicalis quotidiana]
	Sanctus							[Sanctus Minus Summum [C]]
	Agnus Dei							[Agnus Dei Minus Summum [B]]
Annunciation to Mary	Introit	Rorate... celi enarrant		[Rorate... caeli enarrant]	Rorate... coeli enarrant	Haec est dies	Rorate... coeli enarrant	[Rorate... coeli enarrant]
	Kyrie	Kyrie [C]	[Kyrie Summum Deutsch [A]]	[Kyrie de festis Mariae [D]]	Kyrie [D]	[Kyrie Summum [A]]	[Kyrie Summum [A]]	[Kyrie in Adventu Domini [J]]
	Gloria	Gloria [C]	[Allein Gott in der hoh sey her]		Gloria [C]	[Gloria [C]]	[Gloria [C]]	[Gloria [E]]
	Epistle	Isaiah 7:10-15	Isaiah 7:10-15		Isaiah 7:10-15		Isaiah 7:10-15	[Isaiah 7:10-15]
	Antiphon	Haec est dies		Haec est dies	Haec est dies Haec est dies Deudsch			[Haec est dies]
	Tract							[Audi filia]
	Alleluia					[Virga Jesse]		
	Antiphon					Hodie Deus homo factus		
	Sequence		[Als der gütiger Gott vollenden]	Mittit ad Virginem	Mittit ad Virginem Als der gütige Gott	Ave praeclarum mundi	Mittit ad virginem	
	Gospel	Luke 1:26-38	Luke 1:26-38		Luke 1:26-38		Luke 1:26-38a	[Luke 1:26-38]
	Credo	[Credo [A]]	[Wir glauben all an einen Gott]		Credo [A] Wir glauben all an einen Gott			[Credo [A]] and "Wir glauben"
	Preface	[Quotidiana]	[Quotidiana (German)]				[de Nativitate Domini]	[Nativitate Christi]
	Sanctus	[Sanctus [E]]	[Iesaia dem propheten]		Sanctus [D]	[Sanctus Summum [A]]		[Sanctus Summum [A]]
	Agnus Dei	[Agnus [B]]	[O Lamb Gottes unschuldig]		Agnus [D]	[Agnus Dei Summum [A]]		[Agnus Dei Summum [A]]

Feast	Proper	Spangenberg 1545 - Latin	Spangenberg 1545 - German	Lossius	Keuchenthal 1573	Eler 1588	Ludecus 1589	Magdeburg 1613
St. Mark	Introit							Protexisti me
	Kyrie							[Kyrie Apostolicum [E]]
	Gloria							[Gloria [A]]
	Epistle							[Revelation 7:9-17]
	Alleluia							Gaudete justi
	Sequence			Jocundare plebis fidelis*				Iucundare plebis fidelis
	Gospel							[Luke 10:1-12]
	Credo							[Credo [A]] and "Wir glauben"
	Preface							[Quotidiana]
	Sanctus							[Sanctus Minus Summum [C]]
	Agnus Dei							[Agnus Dei Minus Summum [B]]
Ss. Philip and James	Introit				Exclamaverunt		Exclamaverunt	Exclamaverunt
	Kyrie						[Kyrie Apostolicum [B]]	[Kyrie Apostolicum [E]]
	Gloria						[Gloria [B]]	[Gloria [A]]
	Epistle				Ephesians 2:19-22		Wisdom 5:1-5	[Wisdom 5:1-14] or [Ephesians 2:19-22]
	Alleluia				[Et virtute magna]		Nonne cor nostrum	Gaudete justi
	Sequence				[Clare sanctorum Senatus]		Clare sanctorum Senatus Victime paschali	[Christe sanctorum praeceptor]
	Gospel				John 14:1-14		John 14:1-13	[John 14:1-14]
	Credo							[Credo [A]] and "Wir glauben"
	Preface						[de Apostolis]	[Resurrectione Domini]
	Sanctus							[Sanctus Apostolicum [C]]
	Agnus Dei							[Agnus Dei [B]]
Discovery of the Holy Cross	Introit						Nos autem	
	Kyrie						[Kyrie Secundum [G]]	
	Gloria						[Gloria [C]]	
	Epistle						Galatians 5:10-12; 6:12-14	
	Alleluia						Dulce lignum	
	Sequence						Laudes crucis	
	Gospel						John 3:1-15	
Nativity of St. John Baptist	Introit	De ventre matris		De ventre matris	De ventre matris	De ventre matris	De ventre matris	De ventre matris
	Kyrie	[Kyrie Apostolicum]		[Kyrie Angelicum [G]]	[Kyrie Angelicum [G]] [Kyrie Minus Summum (Deud.) [C]]	[Kyrie Magne Deus [C]]	[Kyrie Secundum [G]]	[Kyrie Summum [A]]
	Gloria	[Gloria Apostolicum]				[Gloria [C]]	[Gloria [C]]	[Gloria [C]]
	Epistle	Isaiah 40:1-5	Isaiah 40:1-5		Isaiah 40:1-5		Isaiah 49:1-3,5a,6b,7b	[Isaiah 49:1-6]
	Alleluia	Inter natos mulierum			Inter natos mulierum	Erat Iohannes praedicans	Internatos mulierum	Justus germinabit
	Sequence					Psallite regi nostro	Psallite regi nostro	
	Gospel	Luke 1:57-80	Luke 1:57-80		Luke 1:57-79		Luke 1:57-68	[Luke 1:57-(68?)]
	Credo							[Credo [A]] and "Wir glauben"
	Preface						[Apostolica summa]	[Quotidiana]
	Sanctus	[Sanctus [A]]				[Sanctus Summum [A]]		[Sanctus Minus Summum [C]]
	Agnus Dei	[Agnus [A]]				[Agnus Dei Summum [A]]		[Agnus Dei Minus Summum [B]]

Feast	Proper	Spangenberg 1545 - Latin	Spangenberg 1545 - German	Lossius	Keuchenthal 1573	Eler 1588	Ludecus 1589	Magdeburg 1613
Ss. Peter and Paul	Introit				Dicit Dominus Petro		Nunc scio vere	Nunc scio vere
	Kyrie						[Kyrie Secundum [G]]	[Kyrie Apostolicum [E]]
	Gloria						[Gloria [C]]	[Gloria [A]]
	Epistle				Acts 12:1-11		Acts 12:1-11	[Acts 12:1-11]
	Alleluia				[Et virtute magna]		Tu es Petrus	Tu es Petrus
	Sequence				Clare sanctorum Senatus		Petrus summus Christi pastor	[Christe sanctorum Praeceptor Apostolorum]
	Gospel				Matthew 16:13-19		Matthew 16:13-19	[Matthew 16:13-20]
	Credo							[Credo [A]]
	Preface						[de Apostolis]	[Quotidiana]
	Sanctus							[Sanctus Minus Summum [C]]
	Agnus Dei							[Agnus Dei Minus Summum [B]]
Visitation of Mary	Introit	Memento nostri Domine		Gaudeamus... Visitatione	Memento nostri Domine	Rorate coeli	Gaudeamus... Visitatione	Gaudeamus... Visitatione
	Kyrie	[Kyrie [A]]		[Kyrie minus Summum [C/D/H]]	Kyrie [H]	[Kyrie Magne Deus [C]]	[Kyrie Summum [A]]	Kyrie in festis beatae Virginis Mariae [D]
	Gloria	[Gloria [A]]			[Gloria [C]]	[Gloria [C]]	[Gloria [C]]	[Gloria [C]]
	Epistle	Song of Solomon 2:8-14	Song of Solomon 2:8b-14		Isaiah 11:1-5		Song of Solomon 2:8-14	Song of Solomon 2:8-14
	Alleluia	Beata es virgo Maria			Beata es virgo Maria	[Virga lesse]		Specie tua
	Sequence		O Jhesu du verheisner Heiland		Illibata mente fana	[Ave praeclarum mundi]	(choose your own German Hymn)	Ave praeclarum mundi
	Gospel	Luke 1:39-56	Luke 1:39-56		Luke 1:39-56		Luke 1:39-56	[Luke 1:39-?]
	Credo							[Credo [A]] and "Wir gleuben all"
	Preface						[de beata virgine]	[Nativitate Christi]
	Sanctus	[Sanctus [A]]		[Sanctus minus Summum [C]]		[Sanctus Summum [A]]		[Sanctus Summum [A]]
	Agnus Dei	[Agnus [A]]				[Agnus Dei Summum [A]]		[Agnus Dei Summum [A]]
Division of the Apostles	Introit						[Mihi autem nimis]	[Mihi autem nimis]
	Kyrie							[Kyrie Apostolicum [E]]
	Gloria							[Gloria [A]]
	Epistle						Romans 10:10-18	[Romans 10:10-18]
	Alleluia						Non vos me elegistis	Non vos me elegistis
	Sequence			[Coeli enarrant gloriam Dei]*	[Coeli enarrant gloriam Dei]		Coeli enarrant gloriam Dei	Coeli enarrant gloriam Dei
	Gospel						Mark 16:15-20	Mark 16:15-20
	Credo							[Credo [A]] and "Wir gleuben"
	Preface							[Quotidiana]
	Sanctus							[Sanctus Minus Summum [C]]
	Agnus Dei							[Agnus Dei Minus Summum [B]]
St. Mary Magdalene	Introit			[Gaudeamus]	Me expectaverunt		[Gaudeamus... Maria Magdalena]	Gaudeamus... Maria Magdalena
	Kyrie			[Kyrie Apostolicum [E]]			[Kyrie Apostolicum [B]]	[Kyrie in festis beatae Virginis Mariae [D]]
	Gloria						[Gloria [B]]	[Gloria [C]]
	Epistle				I Timothy 1:15-17		Lamentations 3:24-25,31-32,56b;?	[Proverbs 31:10-31]
	Alleluia			Conversus Jesus ad Mariam	[Et virtute magna]		Conversus Jesus ad Mariam	Conversus Jesus ad Mariam
	Sequence			Laus tibi Christe	Laus tibi Christe	Laus tibi Christe	Laus tibi Christe	Laus tibi Christe
	Gospel				Luke 7:36-50		Luke 7:36-50	[Luke 7:36-(50?)]
	Credo							[Credo [A]] and "Wir gleuben"
	Preface						[Quotidiana]	[Quotidiana]
	Sanctus							[Sanctus Minus Summum [C]]
	Agnus Dei							[Agnus Dei Minus Summum [B]]

Feast	Proper	Spangenberg 1545 - Latin	Spangenberg 1545 - German	Lossius	Keuchenthal 1573	Eler 1588	Ludecus 1589	Magdeburg 1613
St. James the Elder	Introit				[Mihi autem nimis]		[Mihi autem nimis]	[Mihi autem nimis]
	Kyrie						[Kyrie Apostolicum [B]]	[Kyrie Apostolicum [E]]
	Gloria						[Gloria [B]]	[Gloria [A]]
	Epistle				Romans 8:28-39		Wisdom 44:? ;45:2b-4,6a,9	[Romans 8:28-38]
	Alleluia				[Et virtute magna]		[In omnem terram]	[In omnem teram]
	Sequence				[Clare sanctorum Senatus]		[Clare sanctorum Senatus]	[Christe Sanctorum Praceptor]
	Gospel				Matthew 20:20-28		Matthew 20:20-28	[Matthew 20:20-28]
	Credo							[Credo [A]] and "Wir gleuben"
	Preface						[de Apostolis]	Quotidiana
	Sanctus							[Sanctus Minus Summum [C]]
	Agnus Dei							[Agnus Dei Minus Summum [B]]
St. Lawrence	Introit				Dispersit		Confessio	
	Kyrie						[Kyrie Summum [A]]	
	Gloria						[Gloria [C]]	
	Epistle				II Corinthians 9:6-11		II Corinthians 9:6-10	
	Alleluia				[Et virtute magna]		Levita Laurentius	
	Sequence				[Clare sanctorum Senatus]		Stola Iucunditatis	
	Gospel				John 12:24-26		John 12:24-26	
	Preface						[Quotidiana]	
The Assumption of Mary	Introit						[Gaudeamus... de cuius assumptione]	[Benedicta sit <i>Ps.</i> Benedicamus]
	Kyrie						[Kyrie Summum [A]]	[Kyrie Minus Summum [C]]
	Gloria						[Gloria [C]]	[Gloria [C]]
	Epistle						Ecclesiasticus 24:11-13,15-20	[Romans 8:25-?]
	Alleluia						Assumpta est	[Benedictus es Domine]
	Sequence						Congaudent Angelorum chori	[Benedicta semper sancta]
	Gospel						Luke 10:38-42	[John 3:1-15]
	Credo							[Credo [A]]
	Preface						[de beata virgine]	[Trinitatis]
	Sanctus							[Sanctus Summum [A]]
	Agnus Dei							[Agnus Dei Summum [A]]
St. Bartholomew	Introit				[Mihi autem nimis]		[Mihi autem nimis]	[Mihi autem nimis]
	Kyrie						[Kyrie Apostolicum [B]]	[Kyrie Apostolicum [E]]
	Gloria						[Gloria [B]]	[Gloria [A]]
	Epistle				II Corinthians 4:7-10		Romans 8:28-39	[II Corinthians 4:7-10]
	Alleluia				[Et virtute magna]		Iam non estis	[In omnem terram]
	Sequence				[Clare sanctorum Senatus]		[Clare sanctorum]	[Christe sanctorum Praeceptor]
	Gospel				Luke 22:24-30		Luke 22:24-30	[Matthew 20:20-(28?)]
	Credo							[Credo [A]] and "Wir gleuben"
	Preface						[de Apostolis]	[Quotidiana]
	Sanctus							[Sanctus Minus Summum [C]]
	Agnus Dei							[Agnus Dei Minus Summum [B]]

Feast	Proper	Spangenberg 1545 - Latin	Spangenberg 1545 - German	Lossius	Keuchenthal 1573	Eler 1588	Ludecus 1589	Magdeburg 1613
Beheading of St. John	Introit			[De ventre] Justus ut palma	Justus ut palma			In virtute tua
	Kyrie				[Kyrie Apostolicum [E]]			[Kyrie Apostolicum [E]]
	Gloria							[Gloria [A]]
	Epistle							[Ecclesiasticus 49:1-? or [Proverbs 10:28-11:10]
	Alleluia			Johannes arguebat Herodem	Johannes arguebat Herodem			[Justus germainabit]
	Sequence			Psallite Regi nostro	Psallite Regi nostro			Psallite Regi nostro
	Gospel				Mark 6:17-29			[Mark 6:17-29]
	Credo							[Credo [A]] and "Wir glauben"
	Preface							[Quotidiana]
	Sanctus							[Sanctus Minus Summum [C]]
	Agnus Dei							[Agnus Dei Minus Summum [B]]
Nativity of Mary	Introit			[Gaudeamus in Domino]*			[Gaudeamus... nativite]	
	Kyrie						[Kyrie Summum [A]]	
	Gloria						[Gloria [C]]	
	Epistle			[Kyrie minus Summum [C/D/H]]*			Proverbs 8:22-35	
	Alleluia						[Virga Jesse]	
	Sequence			Ave praeclara maris stella*			Ave praeclara maris	
	Gospel						Matthew 1:1-16	
	Preface						[de beata virgine]	
St. Matthew	Introit				[Mihi autem nimis]		[Mihi autem]	[Mihi autem nimis]
	Kyrie						[Kyrie Apostolicum [B]]	[Kyrie Apostolicum [E]]
	Gloria						[Gloria [B]]	[Gloria [A]]
	Epistle				I Corinthians 12:4-11		Ephesians 4:7-13	[Ephesians 4:7-14]
	Alleluia				[Et virtute magna]		[In omnem terram]	[In omnem terram]
	Sequence			[Jocundare plebis fidelis]*	[Jocundare plebs fidelis] Christe sanctorum		Jucundare plebis fidelis	[Christe sanctorum Praeceptor]
	Gospel				Matthew 9:9-13		Matthew 9:9-13	[Matthew 9:9-13]
	Credo							[Credo [A]] and "Wir glauben"
	Preface						[de Apostolis]	[Quotidiana]
	Sanctus							[Sanctus Minus Summum [C]]
	Agnus Dei							[Agnus Dei Minus Summum [B]]
St. Maurice	Introit							Gaudeamus... Mauricii
	Kyrie							[Kyrie Summum [A]]
	Gloria							[Gloria [C]]
	Epistle							[Wisdom 5:1-5] or [Wisdom 3:1-8]
	Alleluia							Vox exultationis
	Sequence							O Beata beatorum
	Gospel							[Matthew 5:1-12a]
	Credo							[Credo [A]] and "Wir glauben"
	Preface							[Quotidiana]
	Sanctus							[Sanctus Summum [A]]
	Agnus Dei							[Agnus Dei Summum [A]]

Feast	Proper	Spangenberg 1545 - Latin	Spangenberg 1545 - German	Lossius	Keuchenthal 1573	Eler 1588	Ludecus 1589	Magdeburg 1613
St. Michael, Archangel	Introit	Benedicte Domino		Benedicte Domino	Benedicte Domino	Benedicte Domino	Benedicte Domino	Benedicte Domino
	Kyrie	[Kyrie [C]]		[Kyrie Angelicum [G]]	[Kyrie Angelicum [G]]	[Kyrie Magne Deus [C]]	[Kyrie Secundum [G]]	(Missing)
	Gloria	[Gloria [C]]				[Gloria [C]]	[Gloria [C]]	(Missing)
	Epistle	Revelation 12:7-12a	Revelation 12:7-12a		Revelation 12:7-12a		Revelation 12:7-12a	(Missing)
	Alleluia	Concussum est		Concussum est	Concussum est	Laudate Deum omnes	Concussum est	Concussum est
	Sequence		O Jhesu zu aller zeit und in ewigkeit	Summe Rex Christe Angelorum*	Summe Rex Christe Angelorum		Summo Regi Angelorum	Summae Rex Christi Angelorum
	Gospel	Matthew 18:1-11	Matthew 18-1-11		Matthew 18:1-11		Matthew 18:1-10	[Matthew 18:1-11]
	Credo							[Credo [A]] and "Wir glauben"
	Preface						[Quotidiana]	[Dominicalis quotidiana]
	Sanctus			[Sanctus minus Summum [C]]		[Sanctus Summum [A]]		[Sanctus Summum [A]]
	Agnus Dei					[Agnus Dei Summum [A]]		[Agnus Dei Summum [A]]
St. Luke, Evangelist	Introit							Os justi
	Kyrie							[Kyrie Apostolicum [E]]
	Gloria							[Gloria [A]]
	Epistle							[II Timothy 4:1-8]
	Alleluia							Juravit Dominus
	Sequence			[Jocundare plebis fidelis]*				[Jocundare plebs fidelis]
	Gospel							[Luke 10:1-7a]
	Credo							[Credo [A]] and "Wir glauben"
	Preface							[Quotidiana]
	Sanctus							[Sanctus Minus Summum [C]]
	Agnus Dei							[Agnus Dei Minus Summum [B]]
St. Ursula &c.	Introit			[Benedicte de Angelis]°				
Ss. Simon and Jude	Introit				[Mihi autem nimis]		[Mihi autem nimis]	[Mihi autem nimis]
	Kyrie						[Kyrie Apostolicum [B]]	[Kyrie Apostolicum [E]]
	Gloria						[Gloria [B]]	[Gloria [A]]
	Epistle				I Peter 1:3-9		Romans 8:28-39	[I Peter 1:3-9]
	Alleluia				[Et virtute magna]		Non vos me elegistis	[In omnem terram exivit]
	Sequence				Clare sanctorum Senatus		[Clare sanctorum]	[Christe sanctorum Praeceptor Apostolorum]
	Gospel				John 15:17-21		John 14:18-25	[John 15:17-21]
	Credo							[Credo [A]] and "Wir glauben"
	Preface							[Quotidiana]
	Sanctus							[Sanctus Minus Summum [C]]
	Agnus Dei							[Agnus Dei Minus Summum [B]]
All Saints	Introit			[Gaudeamus]			[Gaudeamus...Sanct. omnium]	Gaudeamus...Sanct. omnium
	Kyrie			[Kyrie Apostolicum[E]]			[Kyrie Summum [A]]	[Kyrie Summum [A]]
	Gloria						[Gloria [C]]	[Gloria [C]]
	Epistle						Revelation 7:2-12	[Revelation 7:2-12]
	Gradual							Timete Dominum
	Alleluia						Vox exultationis	[Vox exultationis]
	Sequence						Benedicte semper sancta sit Trinitas	
	Gospel						Matthew 5:1-12a	[Matthew 5:1-12]
	Credo							[Credo [A]] and "Wir glauben"
	Preface						[de S. Trinitatis]	[Quotidiana]
	Sanctus							[Sanctus Minus Summum [C]]
	Agnus Dei							[Agnus Dei Minus Summum [B]]

Feast	Proper	Spangenberg 1545 - Latin	Spangenberg 1545 - German	Lossius	Keuchenthal 1573	Eler 1588	Ludecus 1589	Magdeburg 1613
All Souls	Introit						Si enim credimus	
	Kyrie						[Kyrie Tertium [E]]	
	Gloria						[Gloria [A]]	
	Epistle						I Thessalonians 4:13-18	
	Sequence						Dies irae	
	Gospel						John 11:21-27	
St. Martin, Bishop	Introit						Statuit	
	Kyrie						[Kyrie Tertium [E]]	
	Gloria						[Gloria [A]]	
	Epistle						Ecclesiasticus 44:16-27; 45:3-20	
	Alleluia						Martinus Eposcopus	
	Sequence						[Ad laudes]	
	Gospel						Luke 12:35-44	
	Preface						[Quotidiana]	
St. Catherine	Introit						[Gaudeamus... Catharinae]	
	Kyrie						[Kyrie Secundum [G]]	
	Gloria						[Gloria [C]]	
	Epistle						Ecclesiasticus 51:13-17	
	Alleluia						Diffusa est	
	Sequence						(Choose your own German Hymn)	
	Gospel						Matthew 25:1-13	
	Preface						[Quotidiana]	
Friday Votive Mass	Introit						Nos autem	
	Kyrie						[Kyrie Feriale]	
	Epistle						Philippians 2:8-11	
	Gradual						Christus factus est	
	Alleluia						Dulce lignum	
	Gospel						Luke 18:31-33	
For Peace	Introit							[Da pacem Domine]
	Epistle							[II Maccabees 1:2-5] or [Ecclesiasticus 36:1-10]
	Gradual							[Laetatus sum]
	Alleluia							Ostende nobis
	Gospel							[John 16:23b-27] or [Luke 18:1-8]
For Serenity	Introit							[Misereris omnium Domine]
	Epistle							[Lamentations 2:19-20;3:53-58]
	Gradual							[Oculi omnium]
	Alleluia							[Domine refugium]
	Gospel							[Luke 8:22-25]
For Rain	Introit							[Omnia que fecisti]
	Epistle							[Jeremiah 14:19-22]
	Gradual							[Oculi omnium]
	Alleluia							[Confitebor tibi]
	Gospel							[Matthew 15:32-39]

Feast	Proper	<u>Spangenberg 1545 - Latin</u>	<u>Spangenberg 1545 - German</u>	<u>Lossius</u>	<u>Keuchenthal 1573</u>	<u>Eler 1588</u>	<u>Ludecus 1589</u>	<u>Magdeburg 1613</u>
For Forgiveness of Sin	Introit							[Si iniquitates]
	Epistle							[Jeremiah 14:7-9]
	Gradual							[Propitius esto Domine peccatis nostris]
	Alleluia							[Ostende nobis]
	Gospel							[Mark 11:22-26]
In Time of Pestilence	Introit							Recordare Domine testamenti
	Epistle							[II Samuel 24:15-25]
	Gradual							[Misit Dominus verbum suum]
	Alleluia							Sanabo populum meum
	Gospel							[Luke 4:38-41a]

Appendix 2: Comparison of the Hymns *de Tempore*

The chart below contains the Hymn *de Tempore* assignments as found in both service books and church agendas. The spellings for the hymns vary from region to region, but have been adjusted to standard modern spellings for the sake of this chart.

Each hymn is followed by a series of two-letter abbreviations indicating the source. The abbreviations are as follows:

Ab	Annaberg 1579 (agenda)
Ad	Andorff 1567 (agenda)
Ah	Anhalt 1551 (agenda)
El	Eler 1588 (chant book)
Ke	Keuchenthal 1573 (chant book)
Lu	Ludecus 1589 (chant book)
Mb	Magdeburg 1613 (chant book)
Mg	Magdeburg 1632 (agenda)
Mn	Mansfeld 1580 (agenda)
Na	Naumburg 1538 (agenda)
Nö	Nördlingen 1579 (agenda)
Pi	Pirna pre-1569 (agenda)
Sp	Spangenberg 1545 (chant book)

Feast	Position in Mass	Hymn
Advent (General)	Graduallied	Nun komm, der Heiden Heiland (Ke, Lu) Herr Christ, der einig Gottes Sohn (Ke)
	Before sermon	Nun komm, der Heiden Heiland (Ad, Mn) O Herr Gott schöpfer aller ding (Ad) Christum wir sollen loben schon (Mn) Gott durch deine güte (Mn)
	After sermon	Erhalt uns, Herr, bei deinem Wort (Ke) Verleih uns Frieden gnädiglich (Ke)

Feast	Position in Mass	Hymn
Advent I	Introit	Es ist das Heil uns kommen her (Pi)
	Graduallied	Nun komm, der Heiden Heiland (Ab, Ah, Mg, Nö, Sp) Durch Adams fall ist ganz verderbt (Lu, Na) Nun freut euch, lieben Christen gmein (Ab, Mg) Ein feste Burg ist unser Gott (Pi) Vater unser im Himmelreich (El) Von Adam her so lange zeit (Lu) Es sind doch selig alle, die (Lu) Menschenkind, merk eben (Lu) Herr Christ, der einig Gottes Sohn (Mg)
	Postlude	Da Pacem (El)
Advent II	Introit	Aus tiefer Not schrei ich zu dir (Pi) Ach Gott vom Himmel sieh darein (El)
	Graduallied	Gott hat das Evangelium (Ab, Lu, Mg) Es wird schier der letzte Tag herkommen (Ab, Lu) Hilf Gott, wie ist der menschen not (Na) Nun komm, der Heiden Heiland (Ah) Ich ruf zu dir, Herr Jesu Christ (Pi) Herr Christ, der einig Gottes Sohn (Nö) Durch Adams fall ist ganz verderbt (El) Ihr lieben Christen, freut euch nun (Lu) Ach Gott, thu dich erbarmen (Lu) O Herre Gott, dein göttlich's Wort (Lu) Eben dieselben (Mg)
	Postlude	Es wolte uns Gott genädig sein (El)
Advent III	Introit	Ach Gott vom Himmel sieh darein (Pi)
	Graduallied	Nun komm, der Heiden Heiland (Ab, Ah, Nö, Mg) O Gott Vater, du hast Gewalt (Na) Vater unser im Himmelreich (Pi) Kommt her zu mir, spricht Gottes Sohn (Ab) Wo Gott der Herr nicht bei uns halt (El) Durch Adams fall ist ganz verderbt (Lu) Von Adam her so lange zeit (Lu) Es sind doch selig alle, die (Lu) Menschenkind, merk eben (Lu) Ihr lieben Christen, freut euch nun (Lu) Gott hat das Evangelium (Lu) Es wird schier der letzte Tag herkommen (Lu) Ach Gott, thu dich erbarmen (Lu) O Herre Gott, dein göttlich's Wort (Lu) Herr Christ, der einig Gottes Sohn (Mg) Nun freut euch, lieben Christen gmein (Mg)
	Postlude	Wär Gott nicht mit uns diese Zeit (El)

Feast	Position in Mass	Hymn
Advent IV	Introit	Es ist das Heil uns kommen her (Pi) Herr Christ, der einig Gottes Sohn (El)
	Graduallied	Nun komm, der Heiden Heiland (Ab, Ah, Mg) Herr Christ, der einig Gottes Sohn (Nö, Mg, Pi) Von Adam her so lange zeit (Ab, Lu) Ach hilf mich leid (Na) Es ist das Heil uns kommen her (El) Durch Adams fall ist ganz verderbt (Lu) Es sind doch selig alle, die (Lu) Menschenkind, merk eben (Lu) Ihr lieben Christen, freut euch nun (Lu) Gott hat das Evangelium (Lu) Es wird schier der letzte Tag herkommen (Lu) Ach Gott, thu dich erbarmen (Lu) O Herre Gott, dein göttlich's Wort (Lu) Nun freut euch, lieben Christen gmein (Mg)
	Postlude	Erhalt uns, Herr, bei deinem Wort (El)
Christmastide (until the Purification - Feb. 2)	Introit	Latin introit <i>or</i> Dies est laeticiae (Na) Puer natus (Pi)
	Graduallied	Gelobet seist du, Jesu Christ (Ah, Ke, Lu, Mg, Mn, Na, Nö) Vom Himmel hoch da komm ich her (Lu, Mg, Mn) Vom Himmel kam der Engel Schar (Lu, Mg, Mn) Der Tag der ist so freudenreich (Lu, Mg, Mn) In dulci jubilo (Lu, Mg, Mn) Ein Kind geboren zu Bethlehem (Mg, Mn) Danksagen wir alle Gott (Mg, Mn) Christum wir sollen loben schon (Lu, Mg) Grates nunc omnes [with German Hymn and Resp.] (Pi) Dies est laetitiae (Lu) Resonet in laudibus (Lu) Puer natus in Bethlehem (Lu) Quem pastores laudavere (Lu) Nobis est natus hodie (Lu) Nunc angelorum Gloria (Lu) Omnis mundus iucundetur (Lu) Lobsinget Gott und schweigt nicht (Lu) Weil Maria schwanger ging (Lu)
	Before Sermon	Ein Kindelein so löblich (Ad, Na) Christum wir sollen loben schon (Ad) Gelobet seist du, Jesu Christ (Ad) Vom Himmel hoch da komm ich her (Ad) Vom Himmel kam der Engel Schar (Ad) Der Tag der ist so freudenreich (Ad)

Feast	Position in Mass	Hymn
		In dulci jubilo (Ad) Ein Kind geboren zu Bethlehem (Ad) Was furchst du Feind Herodes sehr (Ad) Herr Christ, der einig Gottes Sohn (Ad)
	After Sermon	Danksagen wir alle Gott (Na) Ein Kindelein so löblich (Ke) In dulci jubilo (Ke)
	Distribution	Dies est laetitiae (Ke) Der Tag der ist so freudenreich (Ke) Vom Himmel hoch da komm ich her (Ke) Vom Himmel kam der Engel Schar (Ke) In dulci jubilo (Ke) Lob Gott du Christenheit (Ke)
	Postlude	In natali Domini (Ke) Da Christus geboren (Ke) Puer natus in Bethlehem (Ke) Uns ist geboren ein Kindelein (Ke) Resonet in laudibus (Ke) Singet sich und wolgemut (Ke) Nunc angelorum Gloria (Ke) Preis sei Gott in der Höhe (Ke) Lob sei dem allmächtigen Gott (Ke) Menschen Kind menschen (Ke) Gottes Sohn ist kommen (Ke) Lobsinget Gott und schweiget nicht (Ke) Lobet Gott, O lieben Christen (Ke) Als Adam im Paradis (Ke) Von Adams Herr zo lange Zeit (Ke)
Christmas Day	Graduallied	Gelobet seist du, Jesu Christ (Ab, El, Sp) Christum wir sole loben schon (Ab)
	Postlude	Puer natus in Bethlehem (El)
St. Stephen	Graduallied	Gelobet seist du, Jesu Christ (El)
	Postlude	Puer Natus in Bethlehem (El)
St. John, Evangelist	Graduallied	Gelobet seist du, Jesu Christ (El)
	Postlude	Puer natus in Bethlehem (El)
Sunday after Christmas	Postlude	Puer natus in Bethlehem (El)
Circumcision	Graduallied	Gelobet seist du, Jesu Christ (Sp) Helft mir Gotts güte Preisen (Mg) Das alte Jahr vergangen ist (Mg) Jesu, nun sei Gepreiset (Mg) [As on Christmastide (Lu, Mg)]
	Postlude	Puer natus in Bethlehem (El)

Feast	Position in Mass	Hymn
Epiphany	Graduallied	Was fürchtest du, Feind Herodes seer (Ab, Lu, Mg, Sp) Herr Christ, der einig Gottes Sohn (Ab) Christ unser Herr zum Jordan kam (Lu, Nö) Als Jesus geboren ward (Lu) [As on Christmas (Lu, Mg)]
	After Sermon	Herodes hostis impie (Ke) Was fürchtest du, Feind Herodes seer (Ke)
Epiphany I	Graduallied	Dies sind die heiligen zehn Gebot (Lu, Mg) Mensch, willst du leben seliglich (Lu, Mg) Christum wir sollen loben schon (Ab) Gelobet seist du, Jesu Christ (Ab) Christ unser Herr zum Jordan kam (Ab) Herr Christ, der einig Gottes Sohn (Lu) Ich ruf zu dir, Herr Jesu Christ (Lu)
	Postlude	Puer natus in Bethlehem
Epiphany II	Graduallied	Herr Christ, der einig Gottes Sohn (Ab) Wohl dem, der in Gottes Furcht steht (Ab, Lu, Mg) Herr Christ, der einig Gottes Sohn (Lu) Am dritten Tag ein Hochzeit ward (Lu) Ich ruf zu dir, Herr Jesu Christ (Mg) Vergebens ist all Müh und Kost (Mg) Wo Gott zum Haus nicht gibt sein Gunst (Mg)
	Postlude	Wol dem, der in Gottes Furcht stehn (El)
Epiphany III	Introit	Erbarm dich mein, O Herre Gott (El)
	Graduallied	Ich ruf zu dir, Herr Jesu Christ (Ab, Lu) Allein zu dir, Herr Jesu Christ (Lu, Mg) Es wollt uns Gott genädig sein (Ab) Es ist das Heil uns kommen her (Mn) Vater unser im Himmelreich (Lu) Erbarm dich mein, O Herre Gott (Mg)
	Postlude	Wär Gott nicht mit uns diese Zeit (El)
Epiphany IV	Introit	Was kann uns kommen an für Not (El)
	Graduallied	Wär Gott nicht mit uns diese Zeit (Ab, Lu, Mg, Mn) Wo Gott der Herr nicht bei uns halt (Ab, Lu, Mg, Mn) Ein feste Burg ist unser Gott (Mg, Mn) Ach Gott vom Himmel sieh darein (Mn) Mag ich Unglück nicht widerstahn (Mn) Wenn wir in höchsten Nöten sein (Lu) Aus tiefer Not schrei ich zu dir (Lu) Mensch, willst du leben seliglich (Lu) Es ist das Heil uns kommen her (Lu)
	Postlude	Erhalt uns, Herr, bei deinem Wort (El)

Feast	Position in Mass	Hymn
Epiphany V	Introit	Hilf Gott, wie geht das immer zu (El)
	Graduallied	Es spricht der unweisen Mund wohl (Ab, Mg, Mn) Ach Gott vom Himmel sieh darein (Ab, Lu, Mg) O Gott, verleihe mir deine Gnad (Mn) Vater unser im Himmelreich (El) Es sind doch selig alle, die (Lu) Mensch, willst du leben seliglich (Lu) Ich ruf zu dir, Herr Jesu Christ (Lu)
	Postlude	Ein feste Burg ist unser Gott (El)
Lent (General)	Graduallied	Christe, der du bist Tag und Licht (Mg, Mn) Nun freut euch, lieben Christen gmein (Ah) Gelobet sei der Herr, der Gott Israel (Mn) Nimm von uns, Herr Gott (Mn)
	Before Sermon	O Gott, Vater in Ewigkeit (Ad) Christus, der uns selig macht (Ad) O Jesu Christ, dein Nam der ist (Ad) Da Jesus an dem Kreuze stund (Ad) Nun freut euch, lieben Christen gmein (Ad)
	After Sermon	Erhalt uns, Herr, bei deinem Wort (Ke)
Septuagesima	Introit	Es ist das Heil uns kommen her (Pi)
	Graduallied	Ach Gott vom Himmel sieh darein (Ab, Ke, Lu, Mn) Aus tiefer Not schrei ich zu dir (Lu, Mn, Sp) Es spricht der unweisen Mund wohl (Ab, Ke) Ich ruf zu dir, Herr Jesu Christ (Ke, Lu) Vater unser im Himmelreich (Lu, Pi) Es ist das Heil uns kommen her (Lu, Mg) Es wollt uns Gott genädig sein (Lu, Mg) Mag ich Unglück nicht widerstahn (Na) Dies sind die heiligen zehn Gebot (Nö) Nun freut euch, lieben Christen gmein (El) Durch Adams Fall ist ganz verderbt (Lu) An Wasserflüssen Babylon (Lu) O Gott, verleihe mir deine Gnad (Lu) Hilf Gott, wie ist der Menschen Noth so groß (Lu)
	Postlude	Da Pacem

Feast	Position in Mass	Hymn
Sexagesima	Introit	Ich ruf zu dir, Herr Jesu Christ (Pi)
	Graduallied	Es wollt uns Gott genädig sein (Mg, Mn, Pi) Es spricht der unweisen Mund wohl (Ab, Mg, Nö) O Herre, Gott, dein göttlichs Wort (Lu, Mn) Wo Gott zum Haus nicht gibt sein Gunst (Na) Ach Gott vom Himmel sieh darein (Ab) Ein feste Burg ist unser Gott (Mn) Wo Gott der Herr nicht bei uns hält (El) Mag ich Unglück nicht widerstahn (Lu) Vater unser im Himmelreich (Mg) [as on Septuagesima (Lu)]
	Postlude	Es wollt uns Gott genädig sein (El)
Quinquagesima	Introit	Erbarme dich, Herr Gott (Pi)
	Graduallied	Wo Gott der Herr nicht bei uns halt (Na) Durch Adams Fall ist ganz verderbt (Lu, Pi) Nun freut euch, lieben Christen gmein (Ab, Mn) Ein feste Burg ist unser Gott (Ab) Vater unser im Himmelreich (Mn, Nö) Es ist das Heil uns kommen her (El) O wir armen Sünder! Unsre Missetat (Lu) Herr Jesu Christ, wahr Mensch und Gott (Lu) Mensch, willst du leben seliglich (Lu) Ich ruf zu dir, Herr Jesu Christ (Lu) O Lamm Gottes unschuldig (Mg) Christe, der du bist Tag und Licht (Mg) Erbarm dich mein, O Herre Gott (Mg) Allein nach dir, Herr Jesu Christ (Mg)
	Postlude	Wär Gott nicht mit uns diese Zeit (El)

Feast	Position in Mass	Hymn
Invocavit	Introit	Ein feste Burg ist unser Gott (El, Pi)
	Graduallied	Mitten wir im Leben sind (Na) Ein feste Burg ist unser Gott (Ab, Ke, Lu, Sp) Vater unser im Himmelreich (Ke, Lu, Pi) Christe, qui lux es et dies (Ke) Christe, der du bist Tag und Licht (Ke, Lu) Dies sind die heiligen zehn Gebot (Ke) Mensch, willst du leben seliglich (Ke) Nun freut euch, lieben Christen gmein (Ab) Wer unter dem Schirm des Höchsten ist (Nö) Gott der Vater wohn uns bei (Lu, Mg, Mn) Ich ruf zu dir, Herr Jesu Christ (Lu, Mg, Mn) Erbarm dich mein, O Herre Gott (El, Lu) Christe, du bist der helle Tag (Lu) Hilf Gott, wie ist der menschen not (Lu) Ich dank dir, lieber Herre (Lu) Wenn wir in höchsten Nöten sein (Lu) Mag ich Unglück nicht widerstahn (Lu)
	Postlude	Erhalt uns, Herr, bei deinem Wort (El)
Reminiscere	Introit	[Latin Introit (Pi)] Erbarm dich mein, O Herre Gott (Mn, Pi) Durch Adams Fall ist ganz verderbt (Mn) Aus tiefer Not schrei ich zu dir (Mn) Sieh aulis als wollt er nicht (Mn)
	Graduallied	[Latin Tract (Pi)] Durch Adams Fall ist ganz verderbt (El, Na) Aus tiefer Not schrei ich zu dir (Ab, Mg) Es wollt uns Gott genädig sein (Pi) Vater unser im Himmelreich (Ab) Ich ruf zu dir, Herr Jesu Christ (Nö) Ein feste Burg ist unser Gott (Mg) Gott der Vater wohn uns bei (Mg) [as on Invocavit (Ke, Lu)]
	After Seromon	[Litany (El)]
	Postlude	Da Pacem (El)

Feast	Position in Mass	Hymn
Oculi	Introit	Wo Gott der Herr nicht bei uns hält (Pi)
	Graduallied	Aus tiefer Not schrei ich zu dir (Mg, Mn, Pi) Ein feste Burg ist unser Gott (Ab, Mn) Allein zu dir, Herr Jesu Christ (Mg, Mn) Hilf Gott, wie ist der menschen not (Na) Christe, der du bist Tag und Licht (Ab) Mitten wir im Leben sind (Nö) Mag ich Unglück nicht widerstahn (Mn) Vater unser im Himmelreich (El) Durch Adams Fall ist ganz verderbt (Mg) [as on Invocavit (Ke, Lu)]
	After Sermon	[Litany (El)]
	Postlude	Es wollt uns Gott genädig sein (El)
Laetare	Introit	Vater unser im Himmelreich (Pi) Aus tiefer Not schrei ich zu dir (El)
	Graduallied	O Gott Vater, du hast Gewalt (Na) Wo Gott zum Haus nicht gibt sein Gunst (Nö, Pi) Vater unser im Himmelreich (Ab, Mg, Mn) Es wollt uns Gott genädig sein (Ab) Nun lob, mein Seel, den Herren (Mn) Von allen Menschen abgewandt (El) O Mensch, beweine deine Sünde groß (Lu) Hilf Gott, wie ist der menschen not (Lu) Durch Adams Fall ist ganz verderbt (Lu) Allein zu dir, Herr Jesu Christ (Lu) Es spricht der unweisen Mund wohl (Lu) Warum betrübst du dich, mein Herz (Mg) [as on Invocavit (Ke)]
	Postlude	Wär Gott nicht mit uns diese Zeit (El)

Feast	Position in Mass	Hymn
Judica	Introit	[Latin Introit (Pi)]
	Graduallied	[Latin Tract (Pi)] Hilf Gott, wie geht das immer zu (Ke, Mn, Na) Nun freut euch, lieben Christen gmein (Mg, Mn, Sp) Christus, der uns selig macht (Ab, Lu) Es spricht der unweisen Mund wohl (Mg, Mn) Herr Jesu Christ, wahr Mensch und Gott (Lu, Mn) Wär Gott nicht mit uns diese Zeit (Ke) Wo Gott der Herr nicht bei uns hält (Ke, Nö) Mag ich Unglück nicht widerstahn (Ke) O Gott, verlei uns dein Gnad (Ke) Christe der du bist Tag und Licht (Ab) Durch Adams Fall ist ganz verderbt (El) Hilf, Gott, dass mir gelinge (Lu) Da Jesus an dem Kreuze stund (Lu) Lob sei dir Christe (Lu) Die Propheten haben propheceit (Lu) O Jesu Christ, dein Nam der ist (Lu) Christus wahrer Gottes Sohn (Lu) Sünder Mensch, schau wer du bist (Lu) O Lamm Gottes unschuldig (Lu)
	Postlude	Erhalt uns, Herr, bei deinem Wort (El)
Palmarum	Prelude	Gloria Laus (Ke) Preis, lob und Ehr (Ke) Du bist gebenedeit (Ke)
	Introit	[Latin Introit (Pi)]
	Graduallied	Nun freut euch, lieben Christen gmein (Mg, Mn, Sp) Herr Jesu Christ, wahr Mensch und Gott (Mg, Mn) Hilf Gott, wie geht das immer zu (Na) Wär Gott nicht mit uns diese Zeit (Ab) Christus, der uns selig macht (Ab) Jesus Christus, unser Heiland, der den Tod (Nö) Jesus Christus unser Herr (Nö) Des königs panier gehet herfur (Mn) Vater unser im Himmelreich (El) Allein Gott in der Höh sei Ehr (Mg) [as on Judica (Lu)]
Maundy Thursday	Graduallied	Jesus Christus, unser Heiland, der von uns (Ab, Mg) Gott sei gelobet und gebenedeiet (Ab, Mg) Nun freut euch, lieben Christen gmein (Ke) Nun freut euch, lieben Christen gmein (El) O Lamm Gottes unschuldig (Mg)
	Postlude	Da Pacem

Feast	Position in Mass	Hymn
Good Friday	Graduallied	<p>Christus, der uns selig macht (Ke, Mg) Hilf, Gott, dass mir gelinge (Ke, Mg) Da Jesus an dem Kreuze stund (Ke, Mg) O Mensch, beweine deine Sünde groß (Ke) O Gott Vater in Ewigkeit (Ke) Christus wahrer Gottes Sohn (Ke) Nun wollt ihr horn ein neu gedicht (Ke) Da Christus an dem Kreuze heing (Ke) O Jesu Christ, dein Nam der ist (Ke) Die Propheten haben prophezeit (Ke) Siehe sündiger Mensch (Ke) O Mensch, betrachte, wie dich dein Gott (Ke) Got Vater sei lob und dem Sohn (Ke) Gott hatt' einen Weinberg gebaut (Ke) Gelobt sei Gott, der unser Not (Ke) O ihr Christen! seht an den König (Ke) O Christ gläubig Mensch (Ke) Ah wie groß ist Gottes gut (Ke) O ihr Christen, danksaget Gott (Ke) Jesu Kreuz, Leiden und Pein (Ke) Lobsing heute, O Christenheit (Ke) Denk, Mensch, wie dich dein Heiland (Ke) Durch Adams Fall ist ganz verderbt (El) Herr Jesu Christ, wahr Mensch und Gott (Mg) O Lamm Gottes unschuldig (Mg)</p>
	Postlude	Mitten wir im Leben sind (El)
Holy Saturday	Graduallied	Erbarm dich mein, O Herre Gott (El)
	Postlude	Es wollt uns Gott genädig sein (El)
Easter (General)	Opening	<p>Cum Rex Glorise (Ke) Der König der Ehren (Ke) Salve festa dies (Ke) Sei begrüßt du heiliger Tag (Ke) Wie lieblich, ist diese Osterzeit (Ke) Freut euch heute alle gleich (Ke)</p>
	Introit	<p>[Latin Introit (Na, Pi)] Salva festa dies (Na) Also heilig ist der Tag (Na)</p>
	Graduallied	<p>Christ lag in Todesbanden (Ah, Lu, Mg, Na, Sp) Jesus Christus unser Heiland, der den Tod (Lu, Mg, Sp) Christ ist erstanden (Ke, Lu, Mg) Victimae paschali (Ah, Pi) Erstanden ist der heilige Christ (Lu, Mg) Also heilig ist der Tag (Lu, Mg) Fröhlich wollen wir hallelujah singen (Na)</p>

Feast	Position in Mass	Hymn
		Christus ist erstanden (Ke) Surrexit Christus hodie Alleluia (Lu) Nun freut euch, lieben Christen gmein (Lu) Freut euch alle Christenheit (Lu) Fröhlich wollen wir hallelujah singen (Lu) Ich weiß, daß mein Erlöser lebt (Mg)
	Before Sermon	Christ ist erstanden (Ad, Na) Christ lag in Todesbanden (Ad) Jesus Christus unser Heiland, der den Tod (Ad) Fröhlich wollen wir hallelujah singen (Ad)
	After Sermon	Jesus Christus unser Heiland, der den Tod (Na) Wir wollen alle frolic (Ke) Freu dich du werde Christenheit (Ke)
	Distribution	Gott sei gelobet und gebenedeiet (Ke) Christ lag in Todesbanden (Ke) Jesus Christus unser Heiland, der den Tod (Ke) Erstanden ist der heilige Christ (Ke) Gelobt sei Gott im höchsten Thron (Ke) Der Heiligen leben (Ke) Herr Christ, des Lebens Quell, voller Gnad (Ke) Lasst uns nun alle fürchtig sein (Ke) O Jesu, aller seligkeit (Ke) Jesu Christ, du Koenig aller Ehren (Ke) Ehr aus erwelten freuet euch (Ke) Mit Freuden wollen wir singen, redder (Ke) Christus ist erstanden (Ke) Wolauff, ihr Christen (Ke) Jesus Christus leiden tod (Ke) Christus der Heiland, der den Tod (Ke) Mit Freuden zart (Ke) Jesus Christus, unser Herr (Ke) Die urstend Christi unsers Herrn (Ke) Nun freut euch, lieben Christen gmein (Ke) Es ist das Heil uns kommen her (Ke) Durch Adams Fall ist ganz verderbt (Ke)
	Postlude	Jesus Christus unser Heiland, der den Tod (El)
Easter Sunday	Graduallied	Christ lag in Todesbanden (Ab, El, Mn, Nö) Christ ist erstanden (Ab, Mn) Jesus Christus unser Heiland, der den Tod (Mn) Also heilig ist der Tag (Mn)
	Distribution	Jesus Christus unser Heiland, der den Tod (El) Laetemur in Christo redemptore (El)

Feast	Position in Mass	Hymn
Quasimodogeniti	Graduallied	Christ lag in Todesbanden (Ab) Christ ist erstanden (Ab) Fröhlich wollen wir halleluja singen (Nö) Kommt her zu mir, spricht Gottes Sohn (Mg) Allein zu dir, Herr Jesu Christ (Mg) [as on Easter (Lu, Mn)]
Misericordias Domini	Graduallied	Christ lag in Todesbanden (Ab, Nö) Der Herr ist mein getreuer Hirt (Mg, Mn) Christ ist erstanden (Ab) Es spricht der unweisen Mund wohl (Mn) [as on Easter (Lu, Mn)]
Jubilate	Graduallied	Fröhlich wollen wir halleluja singen (Ab, Nö) Mag ich Unglück nicht widerstahn (Mg, Mn) Christ lag in Todesbanden (Ab) Allein zu dir, Herr Jesu Christ (Mn) Kommt her zu mir, spricht Gottes Sohn (Mg) Ich ruf zu dir, Herr Jesu Christ (Mg) [as on Easter (Lu)]
Cantate	Graduallied	Christ lag in Todesbanden (Nö) Hilf Gott, wie geht das immer zu (Mn) Christ unser Herr zum Jordan kam (Mn) Nun freut euch, lieben Christen gmein (Mg) [as on Easter (Lu)]
	After Sermon	[Litany (El)]
Vocem jucunditatis	Graduallied	Vater unser im Himmelreich (Ab, Lu, Mg, Mn, Nö) Christ lag in Todesbanden (Ab) Fröhlich wollen wir halleluja singen (Nö) Herr Christ, der einig Gottes Sohn (Mn) Ich ruf zu dir, Herr Jesu Christ (Mn) Gott Vater im Himmelreich (Lu) Ach Vater unser, der du bist im Himmelreich (Lu) Wenn wir in höchsten Nöten sein (Mg) [Litany (Lu, Mn)] [as on Easter (Lu)]
	After Sermon	[Litany (El)]

Feast	Position in Mass	Hymn
Ascension	Introit	[Latin Introit (Pi)]
	Graduallied	[Latin Sequence (Pi)] Christ fuhr gen Himmel (Ke, Lu, Mg, Mn, Pi) Nun freut euch, Gottes Kinder, all (Ke, Lu, Mg, Mn, Nö) Nun freut euch, lieben Christen gmein (Ab,Ah, Lu, Mg) Christ fuhr auff gen Himmel (Ke) Als vierzig Tag nach Ostern warn (Ke) Dieses Festu und Freude uns (Ke) Lob und preis danksagung und herrlichkeit (Ke) Singet fröhlich lieben (Ke) Lasst uns Christi Sieg und Auffahrt (Ke) Frohlockt unt rhumt mit Herz (Ke) Zu läßt, da die Eilsse zu tische (Ke) Ascendit Christus hodie Alleluia (Lu) Auf diesen Tag so danken wir (Lu) Der Herr, fährt auf mit grossem Schall (Mg)
	Before Sermon	Christ fuhr gen Himmel (Ad)
Exaudi	Graduallied	Wo Gott der Herr nicht bei uns hält (Lu, Mn, Nö) Ein feste Burg ist unser Gott (Mg, Mn) Christ fuhr gen Himmel (Ab) Gott der Vater wohn uns bei (Ab) Ich ruf zu dir, Herr Jesu Christ (Mn) Ach Gott vom Himmel sieh darein (Mn) Wenn wir in höchsten Nöten sein (Lu) Vater unser im Himmelreich (Lu) Ach, lieben Christen, seid getrost (Lu) Komm, Gott Schöpfer, Heiliger Geist (Mg) [as on Ascension (Mg)]
	After Sermon	[Nicene Creed (El)]

Feast	Position in Mass	Hymn
Pentecost	Prelude	Komm, Heiliger Geist, erfüll die Herzen (Ke) Komm, Heiliger Geist, Herre Gott (Ke)
	Introit	[Latin Introit (Na, Pi)] Komm, Heiliger Geist, Herre Gott (Na)
	Graduallied	[Latin Sequence (Ah)] Nun bitten wir (Ab, Ah, Ke, Lu, Mg, Mn, Na, Nö) Komm, Heiliger Geist, H. (Ab, Ah, Lu, Mg, Mn, Nö, Sp) Veni sancte spiritus (Lu, Na) Komm, Gott Schöpfer, Heiliger Geist (Mn) Veni creator spiritus (Mn) Komm, Heiliger Geist, erfüll die Herzen (Lu) Spiritus sancte gratia (Lu) Als Jesus Christus, Gottes Sohn (Lu)
	Before Sermon	Komm, Heiliger Geist, erfüll die Herzen (Ad) Komm, Heiliger Geist, Herre Gott (Ad) Komm, Gott Schöpfer, Heiliger Geist (Ad) Nun bitten wir den Heiligen Geist (Ad)
	After Sermon	Nun bitten wir den Heiligen Geist (Na)
	Distribution	Gott sei gelobet und gebenedeiet (Ke) Komm, Heiliger Geist, Herre Gott (Ke) O Heiliger Geist, Herre Gott (Ke) Komm, Gott Schöpfer, Heiliger Geist (Ke) Als Jesus Christus, Gottes Sohn (Ke)
	Postlude	Komm, Gott Schöpfer, Heiliger Geist (El)
Pentecost Mon./Tues.	Postlude	Komm, Heiliger Geist, Herre Gott (El)

Feast	Position in Mass	Hymn
Trinity Sunday	Introit	[Latin Introit (Pi)]
	Graduallied	[Latin Sequence (Ah, Pi)] Gott der Vater wohn uns bei (Ab, Ah, Ke, Mn, Nö, Pi, Sp) Lob Ehr und preis, sei dir all zeit (Ke) Gebenedeit und gelobt sei heut (Ke) Komm, Heiliger Geist, Herre Gott (Ab) In Gott gläub ich, das er hat aus nichts (Mn) Der du bist drei in Einigkeit (Lu, Mn) All Ehr und Lob soll Gottes sein (Mn) O lux beata Trinitas (Lu) Wir glauben all' an einen Gott (Lu)
	Before Sermon	Gott der Vater wohn uns bei (Ad) Der du bist drei in Einigkeit (Ad) Nun bitten wir den Heiligen Geist (Ke)
	After Sermon	[Nicene Creed (El)] Erhalt uns, Herr, bei deinem Wort (Ke)
	Distribution	Gott sei gelobet und gebenedeiet (Ke) Jesus Christus, unser Heiland, der von uns (Ke) Gott der Vater wohn uns bei (Ke) Es ist das Heil uns kommen her (Ke) Der du bist drei in Einigkeit (Ke) Der du bist drei in Einigkeit (Ke) O göttliche Dreifaltigkeit (Ke) O liecht heilig Dreifaltigkeit (Ke) Wir glauben all und bekennen frei (Ke) Heiliger ewiger Gott (Ke)
	Postlude	Es ist das heil uns kommen her (Ke) Gott der Vater wohn uns bei (Ke) Sei Lob und Ehr mit hohem Preis (El)

Feast	Position in Mass	Hymn
Trinitytide (General)	Graduallied	<p>Es wollt uns Gott genädig sein (Ab, Mg)</p> <p>Herr Gott, dich loben wir (Lu, Mg)</p> <p>Gott der Vater wohn uns bei (Lu, Mg)</p> <p>Allein Gott in der Höh sei Ehr (Lu, Mg)</p> <p>Erbarm dich mein, O Herre Gott (Ah)</p> <p>Vater unser im Himmelreich (Ab)</p> <p>Es ist das Heil uns kommen her (Ab)</p> <p>Ach Gott vom Himmel sieh darein (Ab)</p> <p>Es spricht der unweisen Mund wohl (Ab)</p> <p>Ein feste Burg ist unser Gott (Ab)</p> <p>Aus tiefer Not schrei ich zu dir (Ab)</p> <p>Ich ruf zu dir, Herr Jesu Christ (Ab)</p> <p>Lob Ehr und preis, sei dir all zeit (Ke)</p> <p>Gebenedeit und gelobt sei heut (Ke)</p> <p>O Licht, heilig Dreyfaltigkeit (Lu)</p> <p>Kyrie, Gott Vater in Ewigkeit (Mg)</p> <p>Der du bist drei in Einigkeit (Mg)</p>
Trinity I	Introit	Ach Gott vom Himmel sieh darein (Pi)
	Graduallied	<p>Es war einmal ein reicher Mann (Ke, Lu, Mn)</p> <p>Ach Gott vom Himmel sieh darein (Mn, Na)</p> <p>Gott der Vater wohn uns bei (Mn, Nö)</p> <p>Nun höret zu ihr Christenleut (Lu, Mg)</p> <p>Weltlich Ehr und zeitlich Gut (Lu, Mg)</p> <p>Es ist das Heil uns kommen her (Pi)</p> <p>Dies sind die heiligen zehn Gebot (Ab)</p> <p>Kommt her zu mir, spricht Gottes Sohn (Ab)</p> <p>Nun freut euch, lieben Christen gmein (El)</p> <p>Ach Gott, thu' Dich erbarmen, durch (Lu)</p> <p>O reicher Gott im Throne (Lu)</p> <p>Es spricht der unweisen Mund wohl (Mg)</p>
	Postlude	<p>Kommt her zu mir, spricht Gottes Sohn (Ke)</p> <p>Wär Gott nicht mit uns diese Zeit (El)</p>
Trinity II	Introit	Durch Adams Fall ist ganz verderbt (Pi)
	Graduallied	<p>Es spricht der unweisen Mund wohl (Ab, Lu, Na)</p> <p>Es wollt uns Gott genädig sein (Ab, Lu, Mg)</p> <p>Herr Christ, der einig Gottes Sohn (Mn, Pi)</p> <p>Es ist das Heil uns kommen her (Mg, Mn)</p> <p>Ach Gott vom Himmel sieh darein (Lu, Mg)</p> <p>Gott der Vater wohn uns bei (Nö)</p> <p>Nun freut euch, lieben Christen gmein (Mn)</p> <p>Was kann uns kommen an für Not (El)</p>
	Postlude	<p>Nun freut euch, lieben Christen gmein (Ke)</p> <p>Kommt her zu mir, spricht Gottes Sohn (Ke)</p> <p>Erhalt uns, Herr, bei deinem Wort (El)</p>

Feast	Position in Mass	Hymn
Trinity III	Introit	Erbarm dich mein, O Herre Gott (Pi) Dies sind die heiligen zehn Gebot (El)
	Graduallied	Erbarm dich mein, O Herre (Lu, Mg, Mn) Es ist das Heil uns kommen her (Ab, El) Nun freut euch, lieben Christen gmein (Lu, Pi) O Herre Gott, begnade mich (Lu, Mn) Ker umb, ker umb du Junger Sohn (Lu Mn) Aus tiefer Not schrei ich zu dir (Lu, Mg) Ich ruf zu dir, Herr Jesu Christ (Na) Durch Adams Fall ist ganz verderbt (Ab) Es spricht der unweisen Mund wohl (Nö) Kommt her zu mir, spricht Gottes Sohn (Mn) Allein zu dir, Herr Jesu Christ (Lu) Was kann uns kommen an für Not (Lu) Der Gnadenbrunn thut fließen (Lu) O Mensch, beweine deine Sünde groß (Lu) O wir armen Sünder! Unsre Missetat (Lu) So war ich leb spricht Gott (Lu)
	After Sermon	Erhalt uns, Herr, bei deinem Wort (Ke) Es wollt uns Gott genädig sein (Ke)
	Postlude	Durch Adams Fall ist ganz verderbt (Ke) Es ist das Heil uns kommen her (Ke) Da Pacem (El)
Trinity IV	Introit	Es spricht der unweisen Mund wohl (Pi)
	Graduallied	Mensch, willst du leben seliglich (Lu, Mg, Mn, Nö) Dies sind die heiligen zehn Gebot (Lu, Mg, Mn) Es ist das Heil uns kommen her (Na) Wohl dem, der in Gottes Furcht steht (Pi) Es wollt uns Gott genädig sein (Ab) Vater unser im Himmelreich (Ab) Fröhlich wollen wir halleluja singen (Mn) Von allen Menschen abgewandt (El) Es sind doch selig alle, die (Lu) Herr, wer wird wohnen in deiner (Lu)
	Postlude	Komm, Heiliger Geist, Herre Gott (Ke) Allein zu dir, Herr Jesu Christ (Ke) Ich ruf zu dir, Herr Jesu Christ (Ke) Vater unser im Himmelreich (Ke) Es wollt uns Gott genädig sein (El)

Feast	Position in Mass	Hymn
Trinity V	Introit	Vergeblich ist (Pi)
	Graduallied	Vergebens ist all Müh und Kost (Lu, Mg, Na, Nö) Wo Gott zum Haus nicht gibt sein Gunst (Lu, Mg, Mn) Vater unser im Himmelreich (Mg, Mn) Ich ruf zu dir, Herr Jesu Christ (Ab, Lu) Es wollt uns Gott genädig sein (Pi) Dies sind die heiligen zehn Gebot (Ab) Wohl dem, der in Gottes Furcht steht (Nö) Allein zu dir, Herr Jesu Christ (Mn) Herr, wer wird wohnen in deiner (Lu) Von allen Menschen abgewandt (Lu)
	Postlude	Kommt her zu mir, spricht Gottes Sohn (Ke) Christ unser Herr zum Jordan kam (Ke) Sei Lob und Ehr mit hohem Preis (El)
Trinity VI	Introit	Vater unser im Himmelreich (Pi)
	Graduallied	Es ist das Heil uns kommen her (Ab, Lu, Mg, Mn, Pi) Dies sind die heiligen zehn Gebot (Ab, Lu, Mn, Nö) Durch Adams Fall ist ganz verderbt (Lu, Mg) Mensch, willst du leben seliglich (Na) Es spricht der unweisen Mund wohl (Mn) Vater unser im Himmelreich (El) Ich ruf zu dir, Herr Jesu Christ (Lu) [as on Trinity IV (Mg)]
	Postlude	Es ist das Heil uns kommen her (Ke) Es spricht der unweisen Mund wohl (Ke) Ich ruf zu dir, Herr Jesu Christ (Ke) Erhalt uns, Herr, bei deinem Wort (El)
Trinity VII	Introit	Durch Adams Fall ist ganz verderbt (Pi) Ein vaste borch (El)
	Graduallied	Vater unser im Himmelreich (Ab, Lu, Mg, Mn) Wo Gott zum Haus nicht gibt sein Gunst (Na, Nö, Pi) Es wollt uns Gott genädig sein (Ab, Mn) Wohl dem, der in Gottes Furcht steht (Lu, Mg) Warum betrübst du dich, mein Herz (Lu, Mg) Von allen Menschen abgewandt (El) Vergebens ist all Müh und Kost (Lu) Nun lob, mein Seel, den Herren (Mg) [Litany (Mn)]
	Postlude	Nun freut euch, lieben Christen gmein (Ke) Allein zu dir, Herr Jesu Christ (Ke) Da Pacem (El)

Feast	Position in Mass	Hymn
Trinity VIII	Introit	Vater unser im Himmelreich (Pi)
	Graduallied	Ach Gott vom Himmel sieh darein (Ab, Lu, Mg, Mn, Nö) Es spricht der unweisen Mund wohl (Ab, Mn) O Herre Gott, dein göttlich Wort (Lu, Mg) Herr, wer wird wohnen in deiner (Na) Nun freut euch, lieben Christen gmein (Pi) Ein feste Burg ist unser Gott (Mn) Christ unser Herr zum Jordan kam (El)
	Postlude	Durch Adams Fall ist ganz verderbt (Ke) Ach Gott vom Himmel sieh darein (Ke) Ein neues lied wir heben an (Ke) Es wollt uns Gott genädig sein (El)
Trinity IX	Introit	Wohl dem, der in Gottes Furcht steht (Pi) Erbarm dich mein, O Herre Gott (El)
	Graduallied	Dies sind die heiligen zehn Gebot (Mn, Na, Nö) Vater unser im Himmelreich (Mn, Pi) Ich ruf zu dir, Herr Jesu Christ (Ab, Mn) Es wollt uns Gott genädig sein (Lu, Mg) Allein zu dir, Herr Jesu Christ (Ab) Mensch, willst du leben seliglich (Nö) Führ uns Herr in Versuchung nicht (Mn) Nun freut euch, lieben Christen gmein (El) Weltlich Ehr und zeitlich Gut (Lu) Herr, wer wird wohnen in deiner Hütte (Lu) Warum betrübst du dich, mein Herz (Lu) O Menschenkind, merk eben (Lu) Es spricht der unweisen Mund wohl (Mg)
	After Sermon	[Nicene Creed (El)]
	Postlude	Kommt her zu mir, spricht Gottes Sohn (Ke) O reicher Gott im Throne (Ke) Wär Gott nicht mit uns diese Zeit (El)

Feast	Position in Mass	Hymn
Trinity X	Introit	Es spricht der unweisen Mund wohl (Pi)
	Graduallied	An Wasserflüssen Babylon (Ab, Lu, Mg, Mn) Hilf Gott, wie ist der menschen not (Na, Nö) Es spricht der unweisen Mund wohl (Lu, Nö) Es wollt uns Gott genädig sein (Pi) Wär Gott nicht mit uns diese Zeit (Ab) O Herre Gott, dein göttlich Wort (Mn) Nimm von uns, Herr Gott (Mg, Mn) Hilf Gott, wie geht das immer zu (Lu) Ach Gott vom Himmel sieh darein (Lu) So wahr ich lebe, spricht Gott der Herr (Lu) Nimm von uns, Herr, du treuer Gott (Mg)
	Postlude	Ich ruf zu dir, Herr Jesu Christ (Ke) Erbarm dich mein, O Herre Gott (Ke) Hilf Gott, wie geht das immer zu (Ke) Sei Lob und Ehr mit hohem Preis (El)
Trinity XI	Introit	Es ist das Heil uns kommen her (Pi)
	Graduallied	Erbarm dich mein, O Herre Gott (Lu, Mg, Mn, Na, Nö) Aus tiefer Not schrei ich zu dir (Lu, Mg, Mn) Es ist das Heil uns kommen her (El, Lu, Mg) Vater unser im Himmelreich (Lu, Mn) O Herre Gott, begnade mich (Lu, Mn) Allein zu dir, Herr Jesu Christ (Lu, Mg) Ein feste Burg ist unser Gott (Pi) Es spricht der unweisen Mund wohl (Ab) Ich ruf zu dir, Herr Jesu Christ (Ab)
	Postlude	Es spricht der unweisen Mund wohl (Ke) Erbarm dich mein, O Herre Gott (Ke) Da Pacem (El)
Trinity XII	Introit	Durch Adams Fall ist ganz verderbt (Pi) Mitten wir im Leben sind (El)
	Graduallied	Durch Adams Fall ist ganz verderbt (El, Mg, Mn) Mitten wir im Leben sind (Na, Nö) Nun lob, mein Seel, den Herren (Lu, Mg) Herr Christ, der einig Gottes Sohn (Pi) Allein zu dir, Herr Jesu Christ (Ab) Kommt her zu mir, spricht Gottes Sohn (Ab) Es wollt uns Gott genädig sein (Mn) O Gott, verleihe mir deine Gnad (Mn) Herr Gott, dich loben wir (Lu) Nun freut euch, lieben Christen gmein (Lu)
	After Sermon	[Litany (El)]
	Postlude	Es wollt uns Gott genädig sein (El)

Feast	Position in Mass	Hymn
Trinity XIII	Introit	Aus tiefer Not schrei ich zu dir (Pi)
	Graduallied	Durch Adams Fall ist ganz verderbt (Ab, Mg, Mn, Nö) Nun freut euch, lieben Christen gmein (Lu, Nö, Pi) Es ist das Heil uns kommen her (Ab, Lu, Mn) Dies sind die heiligen zehn Gebot (El, Lu, Mn) Erbarm dich mein, O Herre Gott (Lu, Mg) Mensch, willst du leben seliglich (Na) O Herre Gott, begnade mich (Lu)
	Postlude	Es spricht der unweisen Mund wohl (Ke) Nun freut euch, lieben Christen gmein (Ke) Wär Gott nicht mit uns diese Zeit (El)
Trinity XIV	Introit	Aus tiefer Not schrei ich zu dir (Pi)
	Graduallied	Es spricht der unweisen Mund wohl (Na, Nö) Erbarm dich mein, O Herre Gott (Ab, Mg) Ich ruf zu dir, Herr Jesu Christ (Ab, Mn) Ach Gott vom Himmel sieh darein (El, Mn) Nun lob, mein Seel, den Herren (Lu, Mg) Es wollt uns Gott genädig sein (Pi) O Herre Gott, dein göttlich Wort (Mn) Durch Adams Fall ist ganz verderbt (Lu) Vater unser im Himmelreich (Lu) Ich danke dem Herrn von Herzen (Lu) Fröhlich wollen wir halleluja singen (Lu) Allein zu dir, Herr Jesu Christ (Mg)
	Postlude	Erbarm dich mein, O Herre Gott (Ke) Ach Gott vom Himmel sieh darein (Ke) Erhalt uns, Herr, bei deinem Wort (El)
Trinity XV	Introit	Wo Gott zum Haus nicht gibt sein Gunst (Pi)
	Graduallied	Vater unser im Himmelreich (Ab, Lu, Mg, Mn, Pi) Ach Gott vom Himmel sieh darein (Na, Nö) Weltlich Ehr' und zeitlich Gut (Lu, Mn) Warum betrübst du dich, mein Herz (Lu, Mg) Es spricht der unweisen Mund wohl (Ab) Wo Gott zum Haus nicht gibt sein Gunst (Mn) Ich ruf zu dir, Herr Jesu Christ (Mn) Herr, wer wird wohnen in deiner Hütten (Lu)
	Postlude	Kommt her zu mir, spricht Gottes Sohn (Ke) Vergebens ist all Müh und Kost (Ke) Wo Gott zum Haus nicht gibt sein Gunst (Ke) Sei Lob und Ehr mit hohem Preis (El)

Feast	Position in Mass	Hymn
Trinity XVI	Introit	Mitten wir im Leben sind (Pi)
	Graduallied	Mitten wir im Leben sind (Ab, Lu, Mg, Mn, Na, Nö) Mit Fried und Freud ich fahr dahin (El, Lu) Ach, lieben Christen, seid getrost (Lu, Mg) Wenn mein Stündlein vorhanden ist (Lu, Mg) Ich ruf zu dir, Herr Jesu Christ (Pi) Aus tiefer Not schrei ich zu dir (Ab) Allein zu dir, Herr Jesu Christ (Mn) An Wasserflüssen Babylon (El) Mach ich dem Tod nicht widerstan (Lu) Mit todes gedanken gehecht (Lu) Wenn wir in höchsten Nöten sein (Lu) Gott der Vater wohn uns bei (Lu) Was mein Gott will, das g'scheh allzeit (Lu) Herr Jesu Christ wahr Mensch und Gott (Lu)
	After Sermon	[Nicene Creed (El)]
	Postlude	Durch Adams Fall ist ganz verderbt (Ke) Ich ruf zu dir, Herr Jesu Christ (Ke) Mitten wir im Leben sind (Ke) Es wollt uns Gott genädig sein (El)
Trinity XVII	Introit	Ach Gott vom Himmel sieh darein (Pi) Mitten wir im Leben sind (El)
	Graduallied	Wo Gott der Herr nicht bei uns hält (Lu, Mg, Nö) Dies sind die heiligen zehn Gebot (Ab, Lu) Wär Gott nicht mit uns diese Zeit (Lu, Mg) Ach hilf mich leid und sehnlich clag (Na) Es wollt uns Gott genädig sein (Pi) Kommt her zu mir, spricht Gottes Sohn (Ab) Hilf Gott, wie geht das immer zu (Mn) Es spricht der unweisen Mund wohl (Mn) Aus tiefer Not schrei ich zu dir (El) Mensch willst du leben seliglich (Lu)
	After Sermon	[Litany (El)]
	Postlude	Wär Gott nicht mit uns diese Zeit (El, Ke) Hilf Gott, wie geht das immer zu (Ke) Wo Gott der Herr nicht bei uns hält (Ke)

Feast	Position in Mass	Hymn
Trinity XVIII	Introit	Nun freut euch, lieben Christen gmein (Pi)
	Graduallied	Ein feste Burg ist unser Gott (Mn, Na, Nö) Dies sind die heiligen zehn Gebot (Lu, Mg, Mn) Herr Christ, der einig Gottes Sohn (Mg, Pi) Es ist das Heil uns kommen her (Lu, Mn) Mensch, willst du leben seliglich (Ab) Allein zu dir, Herr Jesu Christ (Ab) Ich ruf zu dir, Herr Jesu Christ (Mn) Wo Gott der Herr nicht bei uns hält (El) Nun freut euch, lieben Christen gmein (Lu)
	Postlude	Es spricht der unweisen Mund wohl (Ke) O Gott, verleihe uns dein Gnad (Ke) Erhalt uns, Herr, bei deinem Wort (El)
Trinity XIX	Introit	Durch Adams Fall ist ganz verderbt (Pi)
	Graduallied	Ich ruf zu dir, Herr Jesu Christ (Na) Vater unser im Himmelreich (Pi) Erbarm dich mein, O Herre Gott (Ab) Allein zu dir, Herr Jesu Christ (Ab, Lu, Mg, Nö) Aus tiefer Not schrei ich zu dir (Lu, Mg, Mn) Mag ich Unglück nicht widerstahn (Mn) Durch Adams Fall ist ganz verderbt (El) Aus tiefer Not last uns zu Gott (Lu) O Herre Gott, begnade mich (Lu)
	Postlude	Kommt her zu mir, spricht Gottes Sohn (Ke) Es ist das Heil uns kommen her (Ke) Fröhlich wollen wir halleluja singen (Ke) Da Pacem (El)
Trinity XX	Introit	Es ist das Heil uns kommen her (Pi)
	Graduallied	Es ist das Heil uns kommen her (Mn, Nö) Ach Gott vom Himmel sieh darein (Lu, Mg) Mag ich Unglück nicht widerstahn (Na) Ich ruf zu dir, Herr Jesu Christ (Pi) Vater unser im Himmelreich (Ab) Nun freut euch, lieben Christen gmein (Ab) Herr Christ, der einig Gottes Sohn (Mn) Hilf Gott, wie ist der menschen not (Lu) Es spricht der unweisen Mund wohl (Lu) Sie ist mir lieb, die werthe Magd (Lu) [as on Trinity XVII (Mg)]
	Postlude	Kommt her zu mir, spricht Gottes Sohn (Ke) Allein zu dir, Herr Jesu Christ (Ke) Sei Lob und Ehr mit hohem Preis (El)

Feast	Position in Mass	Hymn
Trinity XXI	Introit	Erbarm dich mein, O Herre Gott (Pi)
	Graduallied	O Gott Vater, du hast Gewalt (Na) Es wollt uns Gott genädig sein (Pi) Ich ruf zu dir, Herr Jesu Christ (Ab, Lu, Mg, Mn) Es spricht der unweisen Mund wohl (Ab) Vater unser im Himmelreich (El, Nö) Kommt her zu mir, spricht Gottes Sohn (Mn) Ach Gott vom Himmel sieh darein (Mn) Herr Christ, der einig Gottes Sohn (Lu) Allein zu dir, Herr Jesu Christ (Lu)
	Postlude	Ich ruf zu dir, Herr Jesu Christ (Ke) Allein zu dir, Herr Jesu Christ (Ke) Aus tiefer Not schrei ich zu dir (Ke) Wär Gott nicht mit uns diese Zeit (El)
Trinity XXII	Introit	Es spricht der unweisen Mund wohl (Pi)
	Graduallied	Aus tiefer Not schrei ich zu dir (Lu, Mn, Na, Nö) Erbarm dich mein, O Herre Gott (Lu, Mg, Mn) Vater unser im Himmelreich (Ab, Lu) Ein feste Burg ist unser Gott (Pi) Dies sind die heiligen zehn Gebot (Ab) Nimm von uns, Herr Gott (Mn) Allein zu dir, Herr Jesu Christ (Mn) Von allen Menschen abgewandt (El) O Herre Gott, begnade mich (Lu) Ich ruf zu dir, Herr Jesu Christ (Lu)
	After Sermon	[Nicene Creed (El)]
	Postlude	Erbarm dich mein, O Herre Gott (Ke) Ich ruf zu dir, Herr Jesu Christ (Ke) Vater unser im Himmelreich (Ke) Erhalt uns, Herr, bei deinem Wort (El)
Trinity XXIII	Introit	Durch Adams Fall ist ganz verderbt (Pi)
	Graduallied	Wo Gott der Herr nicht bei (Ab, El, Lu, Mg, Mn, Na, Nö) Wär Gott nicht mit uns diese Zeit (Lu, Mg) Es wollt uns Gott genädig sein (Pi) Ein feste Burg ist unser Gott (Ab) Hilf Gott, wie geht das immer zu (Mn) Allmächtiger ewiger Gott, der du die Welt (Lu) Nu höre zu Christliche Obrigkeit (Lu) Nu höret auch ihr Unterthan (Lu)
	Postlude	Hilf Gott, wie geht das immer zu (Ke) Wo Gott der Herr nicht bei uns hält (Ke) Da Pacem (El)

Feast	Position in Mass	Hymn
Trinity XXIV	Introit	Mitten wir im Leben sind (Pi) Erbarm dich mein, O Herre Gott (El)
	Graduallied	Mitten wir im Leben sind (Lu, Mg, Mn, Nö) Allein zu dir, Herr Jesu Christ (Ab, Lu, Mg) Aus tiefer Not schrei ich zu dir (Ab, Mn) Ach hilf mich leid (Na) Herr Jesu Christ, wahr Mensch und Gott (Pi) Ich ruf zu dir, Herr Jesu Christ (Nö) Durch Adams Fall ist ganz verderbt (El) Von allen Menschen abgewandt (Lu) Mit Fried und Freud ich fahr dahin (Lu)
	Postlude	Ich ruf zu dir, Herr Jesu Christ (Ke) Kommt her zu mir, spricht Gottes Sohn (Ke) Es wollt uns Gott genädig sein (El)
Trinity XXV	Introit	Ach Gott vom Himmel sieh darein (Pi) Aus tiefer Not schrei ich zu dir (El)
	Graduallied	Wär Gott nicht mit uns diese Zeit (Mn, Na, Nö) Vater unser im Himmelreich (Pi) Erbarm dich mein, O Herre Gott (Ab) Aus tiefer Not schrei ich zu dir (Ab) Allein zu dir, Herr Jesu Christ (Mn) Hilf Gott, wie geht das immer zu (El) Es wird schier der letzte Tag (Lu) Ihr lieben Christen, freut euch nun (Lu) Ach Gott, thu dich erbarmen (Lu) Gott hat das Evangelium gegeben (Mg) Gott der Vater wohn uns bei (Mg) Es ist gewisslich an der Zeit (Mg) [Litany (Mn)]
	Postlude	Es wird schier der letzte Tag herkommen (Ke) Gott hat das Evangelium gegeben (Ke) O rechter Gott im Throne (Ke) Ihr lieben Christen, freut euch nun (Ke) Ach Gott, thu dich erbarmen (Ke) Es ist ein Freund dem gläubigen Mann (Ke) Es wollt uns Gott genädig sein (El)

Feast	Position in Mass	Hymn
Trinity XXVI	Introit	Erbarm dich mein, O Herre Gott (Pi)
	Graduallied	Vergebens ist all Müh und Kost (Na) Herr Christ, der einig Gottes Sohn (Pi) Es wird schier der letzte Tag herkommen (Ab, Mn) Kommt her zu mir, spricht Gottes Sohn (Ab) Vater unser im Himmelreich (Nö) An Wasserflüssen Babylon (Mn) Ihr lieben Christen, freut euch nun (Mn) Gott hat das Evangelium gegeben (Mg) Gott der Vater wohn uns bei (Mg) Es ist gewisslich an der Zeit (Mg) [as on Trinity XXV (Lu)]
	Postlude	Sei Lob und Ehr mit hohem Preis (El)
Trinity XXVII	Introit	Nun freut euch, lieben Christen gmein (Pi)
	Graduallied	Wo Gott der Herr nicht bei uns hält (Na) Herr Christ, der einig Gottes Sohn (Pi) Vater unser im Himmelreich (Nö) Gott hat das Evangelium gegeben (Mg) Gott der Vater wohn uns bei (Mg) Es ist gewisslich an der Zeit (Mg)
Dedication of a Church	Graduallied	O Herre Gott, dein göttlich Wort (Lu) Es wollt uns Gott genädig sein (Lu) Erhalt uns, Herr bei deinem Wort (Lu)
Common of the Blessed Virgin Mary	Introit	Nun freut euch, lieben Christen gmein (Na)
	Graduallied	Es ist das Heil uns kommen her (Na)
	After Sermon	Herr Christ, der einig Gottes Sohn (Na)
Purification of Mary	Introit	Dies est laeticiae (Na)
	Graduallied	Mit Fried und Freud ich fahr (Ah, Lu, Mg, Mn, Nö, Sp) Herr nun lässt du deinen Diener (Lu, Mn) Gelobet seist du, Jesu Christ (Ke, Na) Wenn mein Stündlein vorhanden ist (Lu) Was mein Gott will, das gescheh allzeit (Lu) [as on Christmas (Lu, Mg)]
	Before Sermon	Ein Kindelein so löblich (Na)
	After Sermon	Mit Fried und Freud ich fahr (Ke, Mb, Na) Herr nun lässt du deinen Diener (Ke) Ein Kindelein so löblich (Mb)
	Postlude	Puer natus in Bethlehem (El)

Feast	Position in Mass	Hymn
Annunciation	Introit	[Latin Introit (Pi)]
	Graduallied	[Latin Chants (Mn, Pi)] Nun komm, der Heiden Heiland (Ke, Mg, Sp) Nun freut euch, lieben Christen gmein (Lu, Mg, Nö) Herr Christ, der einig Gottes Sohn (Ab, Lu, Mg) Als Adam im Paradis (Ke, Lu, Mn) Der höchste Gott hat in seim Rach (Ke) Lob sei dem allmächtigen Gott (Ke) Menschen Kind (Ke) Von Adam her so lange Zeit (Ke) Nu last uns zu dieser frist (Ke) Gläubige Seel, schau dein Herr (Ke) Treurig Herre hör (Ke) Danck wir Gott dem Vater (Ke) Ein starker Held ist uns kommen (Ke) O freu dich, Jerusalem (Ke) Gelobet seist du, Jesu Christ (Ke) Herr Gott, dich loben wir (Ab) Meine Seele erhebt den Herrn (Lu)
	After Sermon	Ein Kindeleihn so löbelich (Mb) Gelobet seist du, Jesu Christ (Mb) Nun freut euch, lieben Christen gmein (Mb)
	Postlude	Sei Lob und Ehr mit hohem Preis (El)
Visitation of Mary	Graduallied	Meine Seele erhebt den Herrn (Ab, Lu) Nun freut euch, lieben Christen gmein (Lu, Mg) O Jesu, du verheissner Heiland (Ke) Herr Gott, dich loben wir (Ab) Als Adam im Paradis (Lu) Nun komm, der Heiden Heiland (Mg) Herr Christ, der einig Gottes Sohn (Mg)
	After Sermon	Meine Seele erhebt den Herrn (Mb)
	Postlude	Es wollt uns Gott genädig sein (El)


Feast	Position in Mass	Hymn
Common of Apostles	Graduallied	O Herre Gott, dein göttlich Wort (Lu, Mn, Na) Kommt her zu mir, spricht Gottes Sohn (Lu, Mg, Mn) Es wollt uns Gott genädig sein (Lu, Mg, Mn) Ein feste Burg ist unser Gott (Lu, Mg, Mn) Ich ruf zu dir, Herr Jesu Christ (Mg, Mn) Mag ich Unglück nicht widerstahn (Lu Mn) Hilf Gott, wie geht das immer zu (Lu, Mn) Es spricht der unweisen Mund wohl (Mn) Ach Gott vom Himmel sieh darein (Mn) In dich hab ich gehoffet, Herr (Mn) Allein zu dir, Herr Jesu Christ (Lu) Nun freut euch, lieben Christen gmein (Lu) Wo Gott der Herr nicht bei uns hält (Lu) So wahr ich leb', spricht Gott der Herr (Lu) Mensch, willst du leben seliglich (Lu) Wenn wir in höchsten Nöten sein (Lu) O Gott, verleihe mir deine Gnad (Lu) Erhalt uns, Herr, bei deinem Wort (Mg) Herr Gott, dich loben wir (Mg)
	After Sermon	Wär Gott nicht mit uns diese Zeit (Na) Vater unser im Himmelreich (Mb) Erhalt uns, Herr, bei deinem Wort (Mb)
St. Andrew	Graduallied	Gelobt sei Gott von Ewigkeit (Ke) O Herre Gott, dein göttlich Wort (Ke) Allein zu dir, Herr Jesu Christ (Ke) [see Common of Apostles (Lu)]
	After Sermon	Erhalt uns, Herr, bei deinem Wort (Ke) Es wollt uns Gott genädig sein (Ke)
St. Thomas	Graduallied	[see Common of Apostles (Lu)]
Conversion of St. Paul	Graduallied	O Herre Gott, dein göttlich Wort (Lu) Kehr um, kehr um, du junger Sohn (Lu) Es ist das Heil uns kommen her (Lu)
	After Sermon	Erbarm dich mein, O Herre Gott (Mb)
St. Matthias	Graduallied	Kommt her zu mir, spricht Gottes Sohn (Ke) [see Common of Apostles (Lu)]
Ss. Philip and James	Graduallied	[See Common of Apostles (Lu)]
	After Sermon	Nun freut euch, lieben Christen gmein (Mb)
Nativity of St. John the Baptist	Graduallied	Christ unser Herr zum Joran kam (Ab, El, Ke, Mg, Sp) Gelobet si der Herr, der Gott Israel (Ab, Lu, Mg) Es wollt uns Gott genädig sein (Lu)
	After Sermon	Es wollt uns Gott genädig sein (Ke) [Nicene Creed (El)]
	Postlude	Sei Lob und Ehr mit hohem Preis (El)



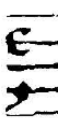
Feast	Position in Mass	Hymn
Ss. Peter and Paul	Graduallied	[See Common of Apostles (Lu)]
St. Mary Magdalene	Graduallied	Erbarm dich mein, O Herre Gott (Ab, Lu, Mg) Allein zu dir, Herr Jesu Christ (Ab, Lu) Aus tiefer Not schrei ich zu dir (Lu) So wahr ich lebe, spricht Gott der Herr (Lu) Der gnaden Grün thut fliesen (Lu)
St. Anne	Graduallied	Herr Gott, dich loben wir (Ab) Es wollt uns Gott genädig sein (Ab)
St. Lawrence	Graduallied	Hilf Gott, wie geht das immer zu (Lu) O Gott, verleihe mir deine Gnad (Lu) Mag ich Unglück nicht widerstahn (Lu)
Assumption of Mary	Graduallied	Von Adam her so lange Zeit (Lu) O starker Gott, Herre Zebaoth (Lu)
St. Bartholomew	Graduallied	[See Common of Apostles (Lu)]
	After Sermon	Fröhlich wollen wir halleluja singen (Ke)
Beheading of St. John the Baptist	Graduallied	Ein neues lied wir heben an (Ke)
St. Matthew	Graduallied	O Herre Gott, dein göttlich Wort (Lu) So wahr ich leb', spricht Gott der Herr (Lu) Kehr um, kehr um, du junger Sohn (Lu) O Herre Gott, begnade mich (Lu)
St. Michael	Graduallied	Herr Gott, dich loben wir (Ab, Ke, Lu, Mg, Mn) Nun lob, mein Seel, den Herren (Ab, Lu, Mg, Mn) O Jesu zu aller Zeit (Ke) Te Deum Laudamus (Ke) O Gott, wir loben dich (Ke) Gelobet sei, der ewige Gott (Mn) Vater unser im Himmelreich (El) Herr Gott, dich loben alle wir, und sollen billig (Lu) Jesaia dem Propheten das geschah (Lu) Ein feste Burg ist unser Gott (Mg)
	After Sermon	Herr Gott, dich loben wir (Ke, Mb) Sie ist mir lieb, die werthe Magd (Ke)
	Postlude	Da Pacem (El)
Ss. Simon and Jude	Graduallied	[see Common of Apostles (Lu)]
All Saints Day	Graduallied	O starker Gott, Herre Zebaoth (Lu) Freut euch, freut euch, zu dieser Zeit (Lu)
St. Martin	Graduallied	Es sind doch selig alle, die (Lu) Weltlich Ehr' und zeitlich Gut (Lu) Herr, wer wird wohnen in deiner Hütten (Lu)

Feast	Position in Mass	Hymn
St. Catherine	Graduallied	Es wird schier der letzte Tag (Lu) Ihr lieben Christen, freut euch nun (Lu) Menschenkind, merk eben, was da sei dein Leben (Lu) Gottes Sohn ist kommen (Lu)


Appendix 3: Reading 16th Century Chant Notation

One can learn to read the notation in the chant books of the 16th century quickly and easily. The German notation of this period is often called *Hufnagelschrift*, a *Hufnagel* being a horse-shoe nail. It was thus named for the neum called the *virga* that resembled the nail. In general, chant notation only indicates relative pitch and syllabification. The notation does not usually indicate rhythm or exact pitch. This guide is not intended to teach the reader the more intricate subtleties of performing plainchant, but is a tool for the novice. One may study the nuances of plainchant performance in *An Introduction to Gregorian Chant* by Richard L. Crocker¹ or *Western Plainchant: A Handbook* by David Hiley.²

Like modern musical notation, *Hufnagelschrift* is usually printed on a five-line staff, although it can sometimes have only four lines. There are two of clefs, one to mark C: , and


two that indicate F:  and . Unlike modern clefs, the two can be used together: .

Remember that these clefs do not indicate exact pitch, but merely indicate where the half steps and whole steps fall on the staff. The clefs can fall on any line of the staff, and will often change location in the middle of a chant.


There are two basic notes or neums. The *punctum* is diamond-shaped and indicates a pitch exactly like a modern note head: . The *virga* is shaped like the *punctum* but has a


¹ Richard L. Crocker, *An Introduction to Gregorian Chant* (New Haven: Yale University Press, 2000).


² David Hiley, *Western Plainchant: A Handbook* (New York: Oxford University Press, 1993).


downward tail or stem: . These neumes indicate a single pitch, and in syllabic music carry one syllable of text.

Ligatures are neumes grouped together and are always sung under a single syllable. These function much like slurred notes in modern notation. The *pes* is an upward ligature

represented by a *punctum* and *virga* close together: . The *clivis* or *flexa* is a downward

ligature represented by two *virgae*: . Very often the head of the first is connected to the tail of the second (as it is in this case). Other ligatures can be made by grouping the *punctum* and *virga* close to one another, but the principle remains the same. The diamond-shaped head indicates the pitch and the notes are read from left to right.

There are two additional helpful symbols in *Hufnagelschrift*. The first is the *custos*; this is a guide at the end of the staff to indicate the first pitch on the next staff: . The second looks

like a small forward-slash:  and indicates a change of word in the text. This symbol is particularly helpful for syllabification when neumes fall close together and it can be difficult to distinguish between ligatures and other close neumes.

Reading the old notation may seem intimidating at first, but the rules are quite simple, and proficiency can be acquired quickly.

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